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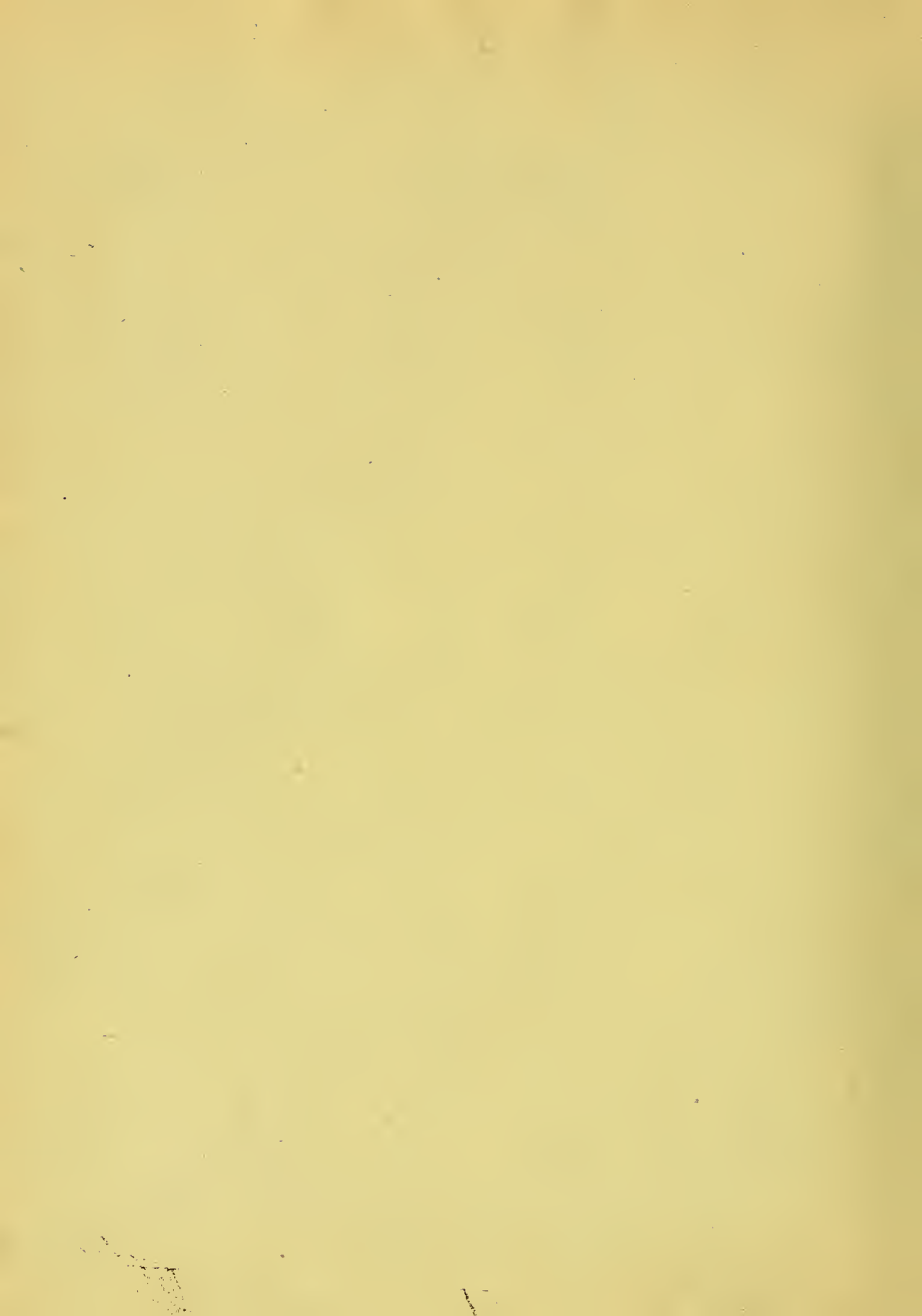
CHINA'S MILLIONS.

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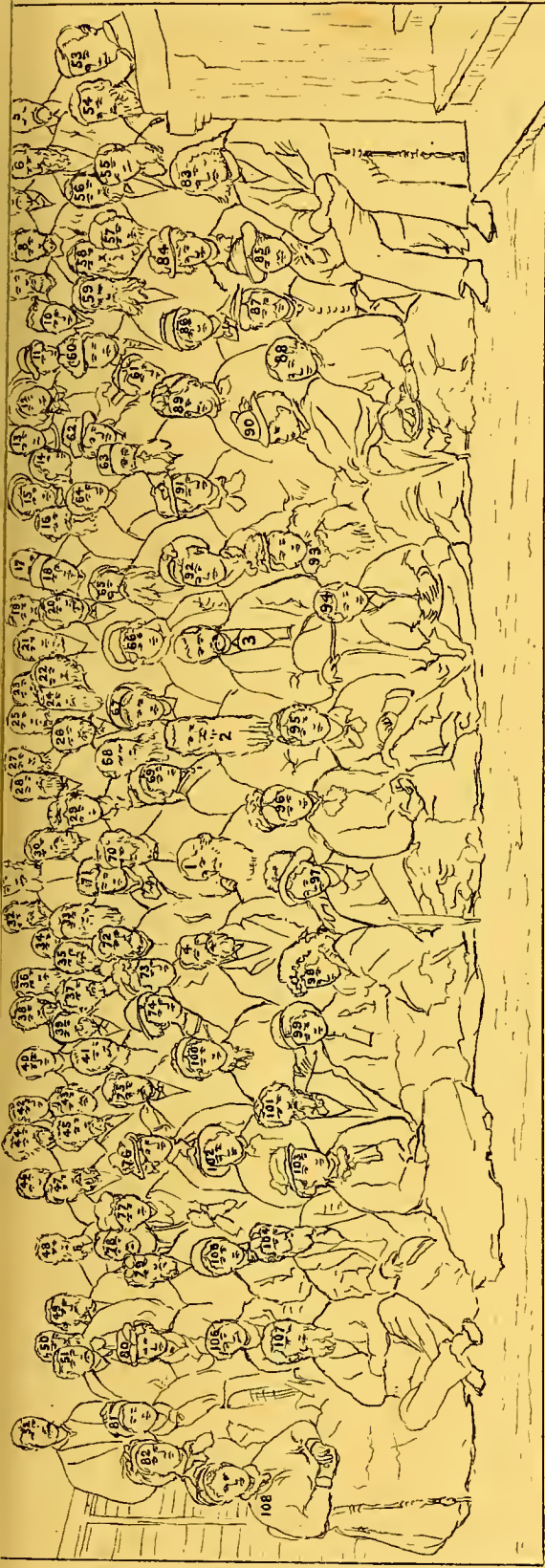


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MEMBERS OF THE FIRST GENERAL CONFERENCE OF MISSIONARIES IN CHINA
HELD IN SHANGHAI, MAY, 1877.



KEY TO GROUP.

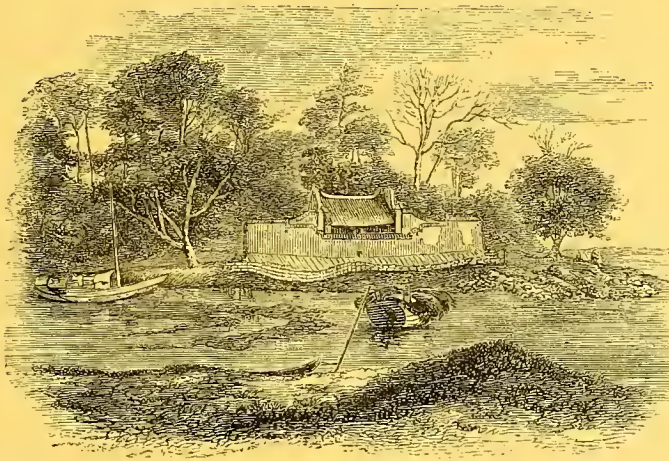
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CHINA'S MILLIONS.

EDITED BY
J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.



1877. •

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Preface.

THE year 1877 will be memorable in the history of Christian Missions in China. Never before, probably, has there been a gathering fraught with so much of blessing to the people of China as that which assembled in May last at Shanghai, when more than one hundred and twenty missionaries met together, and for 15 days conferred on questions affecting the prosperity of the work of God in that land.

How important were the subjects considered may be seen from the Abridged Report we have given on the 105th and ten following pages.

The remarkable character, however, of the Conference will be more fully recognised if regard be had to the age and experience of a large proportion of its members; to the extent of the mission field from which they had come—"from Peking on the north to Canton on the south, all the seaboard cities were represented;" and to the fact that the Church Missionary Society, the London Missionary Society, the Presbyterian, Wesleyan, and other Methodist Societies, the British and Foreign Bible Society, and the China Inland Mission, were all represented; as also the German, and nine American Missionary Societies. These and other considerations give unusual importance to the proceedings of this the first General Conference of Protestant Missionaries in China, and claim for them the attention of all interested in the Evangelization of that land.

Throughout the Conference the Devotional Exercises were a prominent feature, and the presence of the Holy Spirit, dependence on whom was so impressively set forth on the opening day, was largely realised; and though diverse views were freely and faithfully expressed, a spirit of harmony and brotherly love prevailed. It was eminently a time of happy fellowship and spiritual blessing.

We gladly refer thus prominently to this Conference. It marks an era in Missions to China. That it will result in much good to the missionaries themselves there can be no doubt; but that which it concerns us most to ask is,—What is its voice to us? Among other deliberate statements of opinion which deserve consideration, is its solemnly recorded judgment on the Opium question. Will British Christians lay this testimony to heart. Surely there is a cause! But more than this: it has with pathetic earnestness appealed for more labourers for China. These hundred and twenty missionaries, overwhelmed by the vastness of the work surrounding them, have lifted their voice in one loud and solemn cry to Christians at home, "Come over and help us."

This appeal cannot be in vain: what need there is for it will be manifest if the "*Conspectus of Protestant Missions in China*," given on page 96, be examined. Here at a glance may be seen, the population of the provinces, the number of missionaries in each, the stations they occupy, and the societies to which they belong.

This conspectus deserves more than a passing allusion. What does it show? Let our readers pause over the statement we make in answer to this question.

It shows that—

			has only	62 mission-aries ;	or	314,516 people,	a number about equal to the population of	
KUANG-TUNG,	with 19½ millions,							all Leicestershire, to <i>one</i> Missionary.
FUH-KIEN	„ 15 „	„	„	38 „	„	394,736 „	„	all Derbysbire, to <i>one</i> Missionary.
CHEH-KIANG	„ 28 „	„	„	42 „	„	666,666 „	„	Birmingham, Coventry, Leamington, Rugby, Warwick, and all the other towns and villages of Warwickshire, to <i>one</i> Missionary.
KIANG-SU	„ 34 „	„	„	39 „	„	871,794 „	„	Stafford, Wolverhampton, Wednesbury, Walsall, Burslem, Burton-on-Trent, Stoke-upon-Trent, and all the other towns and villages of Staffordshire, to <i>one</i> Missionary.
SHAN-TUNG	„ 29 „	„	„	27 „	„	1,074,074 „	„	Canterbury, Dover, Folkestone, Gravesend, Greenwich, Maidstone, Margate, Ramsgate, Rochester, Tunbridge Wells, and all the other towns and villages of Kent, to <i>one</i> Missionary.
CHIH-LI	„ 28 „	„	„	46 „	„	608,695 „	„	Barnstable, Exeter, Ilfracombe, Plymouth, Torquay, and all the other towns and villages of Devonshire, to <i>one</i> Missionary.
HU-PEH	„ 24½ „	„	„	19 „	„	128,947 „	„	Bradford or Newcastle-on-Tyne, to <i>one</i> Missionary.
KIANG-SI	„ 24 „	„	„	8 „	„	3,000,000 „	„	Manchester, Liverpool, Oldham, Salford Bolton, Preston, and all the other towns and villages of Lancashire, to <i>one</i> Missionary.
GAN-HWUY	„ 20 „	„	„	2 „	„	10,000,000 „	„	a number nearly equal to half the population of England to <i>one</i> Missionary.

The other nine provinces, with more than six times the population of England and Wales, are, with the exception of one of them, without a single resident Protestant missionary.

If ever figures needed little comment surely they are these. If they do not impress, no words of ours will. For the evangelization of these multitudes what is England doing? The *Conspectus* furnishes the answer. With ministers of the Gospel estimated at 38,000, and Sunday-school teachers, lay preachers, and other Christian workers estimated at about half a million, and unnumbered church members, England, or rather Great Britain, has, it appears, only 140 missionaries in China—viz., 120 males and 20 females. There are also the wives of the missionaries, and many of them zealous workers; but free from family claims, there are, as these tables show, only 20 Christian women from these favoured lands to make known the Saviour's love among 200 millions of their own sex in China, who for the most part are only accessible to women. What are these 120 men and 20 women among a people numbered by hundreds of millions? The Saviour's command was, "*Preach the Gospel to every creature.*" Does the solemn obligation still rest upon every Christian to do all that can be done in obedience to it, or has this command been repealed, or, has it been discovered that it is of little consequence whether it is obeyed or not?

The Apostle Paul had not very comfortable views of the condition of those who lived and died without the knowledge of the Gospel. He travelled and toiled, endured persecution and hardship, exposed himself to perils by land and by sea, and prayed, and preached, as one who felt it was of tremendous importance that the Gospel should be made known far and near. Will the apostles of modern thought venture to say that if Paul had lived in the nineteenth century he would have known better? It is but the logical conclusion of their oft-repeated arguments about the progress of thought, and the new light we now have. But Paul had not so learned Christ; though bonds and afflictions awaited him, none of these things moved him, neither counted he

BURMAH. The account of this journey we hope to give in forthcoming numbers of CHINA'S MILLIONS. Meantime we gladly name the fact, that many may be cheered by the good tidings, and thank God for thus prospering our brother.

A station has been opened at Kwei-yang, the capital of the Province of KWEI-CHAU, and we hope that before long our brethren will be enabled to open stations in each province, and thus demonstrate that the whole of China is open, and that we may, in Christ's name, "go up and possess the land." Here again we are met by considerations of the overwhelming vastness of the field. Is the Church of Christ ready and prepared for the great work of China's evangelization? One missionary to 50,000 would be little enough; but to supply one for every 50,000 in China, would require 8,000, and at present there are only 300. Can anything be more apparent than the utter inadequacy of the present mission force for the evangelization of China? Well may the missionaries in their appeal say: "We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. * * We earnestly appeal to the whole Christian world for help. Taking China as a whole, we stand as one missionary for Massachusetts, or two for Scotland."

This appeal for more men and women for China we have most gladly given in full, but we cannot better close these prefatory remarks than in a few of its earnest words:—

"When will young men press into the mission field as they struggle for positions of worldly honour and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honour? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the Gospel among the heathen?"

"Young men, let us freely speak to you. You hold in your hands the incorruptible seed of the Word, fitted to awaken eternal life in dead souls, and transform worms of the dust into heirs of God and joint heirs with Christ. Can you hesitate to respond to our call? Can you prefer to spend your lives in comparatively narrow spheres, when you might exert an influence on vast multitudes? The fields are white unto the harvest, and everything is inviting you to noble service. It is a field where the most varied gifts and graces, the loftiest talents, the most extensive and accurate erudition will find abundant room for their highest exercise. It is a service in which an archangel would rejoice. Can you turn a deaf ear to our solemn appeal, to the call of God, and the silent cry of the millions of China? In the name of Christ, ARISE. 'Let the dead bury their dead; go ye, and preach the Kingdom of God.'"





Index.

	PAGE		PAGE
A			
Address by Rev. Griffith John	137, 156	Chinese Barber	37
" the Evangelist Chang	93	Chinese Inn	20
" Mr. R. Radcliffe (Sentences from)	121	Chinese Wedding in Shanghai	1
Amoy, Inhabitants of... ..	134	Chinese Shops and Wheelbarrow	154
Among the Junks on the Hwang-poo	38	Chinese Musicians	91
Ancestral Worship	112	Church Membership, Standard of Admission to	109
Appeal for China, from the Missionary Conference	119	" The Native, Best means of elevating the tone of	109
B			
Baptisms and Candidates—		" " Self-support of	110
Hang-chau	76	" " How to be stimulated	112
Kiu-chau	90	" " Should it be independent of Foreign Societies?	114
Kiu-hwa	52	Conspectus of Protestant Missions	96
Shao-hing	36, 76, 160	Confucianism	106
Tsong-kô-bu	36, 76	Custom House, Shanghai	77
Shing-hien	36	Country House near a River	38
Sin-chang	36	Canal and Bridge in a Chinese City	38
Siao-shan	76	Converts at Ningpo	3
Ningpo	3, 36, 50	Caverns of Ma-tsue-ngai, Description of	126
Fung-hwa... ..	50, 76, 117	D	
Ky'i-kéo	117, 146	Departures for China—	
'O-z	76	Mr. and Mrs. E. Fishe	36
Ning-hai	146	Departure for Burmah—	
T'ien-t'ai	131, 146	Miss Tylor	118
T'ai-chau	50	Destruction of Mission Premises	78
Ky'i-'ô	27, 146	E	
Sien-kü	160	Evangelization of China, Inadequacy of Present Means for	114
Dien-tsi	27, 160	F	
Yang-fu-miao	27	Fung-Shuy	6, 18
Wun-chau	50, 160	Fortune Teller, a Street	25
Chin-kiang	36	Foot Binding... ..	107
Yang-chau	19	Fishing with Cormorants	133
Ch'i-chau	80	Fu-chau	154
British Consulate at Canton	7	For the Young—	
Buddhism	106	The Little Girl who would Pray	11
Burmah... ..	49, 60	Letter from Mr. Judd	23
C			
China Inland Mission, the Work of	43	A Peep into a Chinese Prison	23
"China for Christ"—		Monks with Hand-Furnaces	58
"Every valley shall be exalted"	29	Buddhist Nuns	75
"Even hereunto were ye called"	41		
"More blessed to give than to receive"	55		

	PAGE
SHAN-SI	44
" Visit to, by Messrs. Turner and James	47, 56
" Second visit to, by " " "	64, 70
" Third visit to, by " " "	154
HO-NAN	44
" Visit to, by Messrs. M. H. Taylor and Clarke	10, 13, 30
" " " Mr. M. Hy. Taylor	64, 86, 118, 146
SI-CH'UEN	44, 64, 94
" Visit to, by Mr. McCarthy	118, 135
" " " Mr. Judd	126
YUN-NAN	44
KWEI-CHAU	44
" Visit to, by Messrs. Judd and Broumton,	85, 92, 126
HU-NAN	44
" Visit to, by Messrs. Judd and Broumton	74, 84, 126
" Journey into, by Messrs. E. Fische and Clarke	148
KWANG-SI	44
Pioneering Work in China, Letter upon	72
" " " (See Provinces.)	
Protestant Missionaries in China, British	66, 82
" " " German	82
" " " American	83
" Missions " " Conspectus of	96
Prayer, Request for	24
" for Opium Smokers	39
Providential Deliverances	76
Pagoda, Half-Ruined...	77
Pah-kwa, The	95
Poetry—	
Rise! for the Day is Passing	53
S	
Stations—	
" Table of	152
" Intelligence from—	
CHEH-KIANG Province:	
Hang-chau	76, 134, 159
Yu-hang	134
Kiu-chan	52, 90
Shao-hing	36, 64, 76, 90, 118, 125, 160
Tsông-kô-bu	36, 76, 126
Shing-hien	36, 126
Sin-chang	36
Siao-shan	76
Ning-po	64
Fung-hwa	76, 117

	PAGE
Ky'i-k'eo...	146
'O-z	76
Ning-hai	146
Tien-tai	131, 146
T'ai-chau...	26, 50, 52, 118, 160
Ky'i-ô	27, 146
Sien-ku	27, 160
Dien-tsi	27, 52
Yang-fu Miao	27, 52
T'ai-p'ing-hien	27, 52
Wun-chau	50, 90, 160
KIANG-SU Province.	
Nan-kin	50, 63, 146
Chin-kiang	24, 36, 76, 159
Yang-chau	50, 64, 81, 89, 159
North T'ai-chau	50
GAN-HWUY Province.	
Gan-k'ing	20, 64, 101, 117, 146, 159
Ch'i-chau	80
Hwuy-chau	146
KIANG-SI Province.	
Kiu-kiang	64
HU-PEH Province.	
Wu-ch'ang	98, 103, 104
I-ch'ang	49, 53, 78
KWEI-CHAU Province.	
Kwei-yang	92, 146
BURMAH.	
Bhamo	24, 36, 49, 87, 118
Schools and Education	108
Secular Literature	109
Shipwreck of Dr. and Mrs. Harvey...	131

T

Table of Stations of the China Inland Mission	152
Tsong-li Ya-mun	65
Typhoon at T'ai-chau	145
The Holy Spirit in Relation to Mission Work	137, 156

V

Village Bridge	77
----------------	----

W

Women's Work	81, 107
Work among the Border Tribes	60, 88, 102
Work in Shao-hing	125





List of Illustrations.

	PAGE
A Bridal Procession	1
Illuminated Text	4
The British Consulate, Cantor	9
A Chinese Team	13
Illuminated Text	16
A Chinese Inn	21
A Street Fortune-Teller	25
Illuminated Text	28
A Gambling House	33
Rapid on a Chinese River	35
The Street Barber	37
Illuminated Text	40
Canal and Bridge in a Chinese City	45
Country House near a River	48
A Chinese Wheelbarrow	51
Illuminated Text	54
Monks with Hand-Furnaces	59
Mode of Carrying Burdens (Burmah)	61
God of Play-Acting and Assistants	65
Illuminated Text	68
Prince Kung and Le Hung-chang	73
The Village Bridge	77
The Half-Ruined Pagoda	80
The Custom House, Shanghai... ..	85
Chinese Musicians	91
The Pah-Kwa	94
Mongols going to Peking	96
The Lesson	105
A Chinese River Scene	108

	PAGE
Chinese Agriculture	113
A Horseshoe Grave	119
Chinese Monastery	127
Fishing with Cormorants	133
Inhabitants of Amoy	141
View of Fu-chau	147
Chinese Shops and Wheelbarrow	155

Tables.

Conspectus of Protestant Missions in China	96
Table of the Stations of the China Inland Mission... ..	152

Map.

Map of China	65
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Frontispiece.

Photographic Group of Members of the General Missionary Conference
at Shanghai.

“He died for all, that they which live should
not henceforth live unto themselves, but unto Him which died
for them, and rose again”.—2 *Cor.* v. 15.

CHINA'S MILLIONS.



PART OF A BRIDAL PROCESSION, EN ROUTE TO THE HOUSE OF THE BRIDEGROOM.

A Chinese Wedding in Shanghai.

WEDDINGS have at all times and in all places inspired a certain amount of interest, and few well-balanced minds would be found capable of admitting a want of fascination in the ceremony which is the culminating point of so many tender scenes and romantic passages. But if this laudable concern about ordinary weddings is taken for granted, what will be said about the chance of witnessing a marriage without a clergyman, without a ring, without orange blossoms or wedding favours, without "best man" or blushing bridesmaid—in fact, a marriage according to the ancient rites and ceremonies of China? An excellent opportunity of closely observing a marriage of this kind being lately afforded to the writer it was eagerly embraced, and whilst the events are still fresh in my recollection I will endeavour to chronicle as faithfully as I can all that was noticed on the occasion. It may be premised that the bride and bridegroom, though highly respectable, cannot be said to belong to the very *crème de la crème* of Chinese society, and to this circumstance, as well as to the fact that the bridegroom has seen a great deal of foreigners, may be attributed what appear to have been certain relaxations of strict Chinese etiquette that were made in our favour.

At noon on the auspicious day we repaired to the bridegroom's house, and were received with much ceremony and politeness by the host and his married sister, a well-dressed, pleasant-looking specimen of a Chinese woman, who was doing the honours on the occasion, and seemed in quite a flutter of excitement over it. We were first of all ushered into a room or hall in which we were told the ceremony was to take place, and which was entirely open in front; four large oval lamps made of some gelatinous-looking substance and ornamented with tassels hung across the entrance; four large Chinese glass lamps were suspended from the ceiling, and from the centre hung one more ornamental, covered with bead work. Two ordinary Chinese tables did service as a kind of altar, on which was placed a large incense urn flanked by a pair of large candlesticks to match. Another smaller urn and pair of candlesticks stood farther back, the candlesticks being decorated with evergreens, and having large red candles in them, while on the tables were ranged a number of small saucers full of fruits, pieces of sugar-cane, and various highly-coloured but unwholesome-looking cakes and condiments. One large picture and some scrolls covered with Chinese characters ornamented the wall opposite the entrance,

and the usual uncomfortable high-backed native chairs were ranged along the sides of the room. Having taken our seats, tea was brought to us, so hot that not even our desire to comply as far as possible with what we conceived to be the rules of Chinese etiquette could induce us to taste the boiling liquid for some time. Some of the unwholesome-looking cakes were pressed upon us with many encomiums as to their excellence, and our declining to partake of them being construed into a very becoming modesty, we fancied we saw signs of our having risen in the estimation of our kind entertainers; for to enable us to enjoy an undisturbed treat on our retiring to the solitude of our home a parcel of the delectable morsels was made up and thrust hospitably into our thankless hands. On either side of the principal apartments was a room given up to the use of the native guests. In one of these were a number of exceedingly well-dressed women, who were apparently very much flattered by the admiration which a foreign lady bestowed upon their looks and costumes. And indeed they were to a certain extent worthy of admiration: their gay coiffures ornamented with pearls; their robes of embroidered silk, lined with softest fur; their elaborate jewellery (some of them had two sets of earrings let into their ears)—all excited a great deal of wonder. But their curiosity with regard to the strange feminine attire which was brought so close was far greater even than that bestowed upon themselves. A sealskin jacket seemed to meet with their approbation, but their amazement at a tightly-fitting pair of kid gloves was unbounded. They seemed to marvel how the gloves were got on, and on one of them being taken off a peal of merry laughter rang round the room, and one old lady grasped the ungloved hand and gave it a most affectionate squeeze. The opposite room was full of the male guests, who were attired in their holiday costume, and were smoking, drinking, and chatting away the time whilst waiting for the bride's arrival.

As the *avant courier* had not come to announce the approach of the bridal procession, the host and his sister invited us to inspect the inner apartments. The former, who speaks very good English, led the way, and in a short time we found ourselves in a very comfortable little room, rather overcrowded with new and very good Chinese furniture, which seemed to be *en suite*. It consisted of dark polished wood, inlaid with ivory carvings of animals, trees, etc., and was constructed apparently more with a view to ornament than comfort. On a table were spread out some of the bride's presents, most of which seemed to be highly useful adjuncts to the establishment of a young housekeeper, such as a set of tea-cups on an ornamental tray, tea-pots, candlesticks of various kinds, lamps, and, above all, a neat little dressing case containing a mirror and a number of little drawers filled with all kinds of mysterious implements for the elaboration of a Chinese lady's toilet. Three large red boxes, quite new and piled one on the top of another, we were told contained the bride's *trousseau*, and had been conveyed to the house with much pomp and ceremony the day before. Our host informed us that the boxes were locked, and that his future wife would bring the keys with her, and that after the conclusion of the ceremony, not before, he would be privileged to gaze upon the hidden treasures. A slight pause and some confusion followed this announcement, but after some telegraphic glances had passed between the brother and sister, the former announced to us in a whisper that curiosity had got the better of him and his friends on the previous night, and that a brass-smith had been summoned, who in a short time provided the means of opening the boxes! And now that the secret was divulged a false key was produced; one of the boxes was opened, and almost before we could utter a gentle protest against the apparent breach of good faith, one

after another, out came the neatly-folded silk robes, satin tunics, and all the other indescribable garments of a Chinese lady's wardrobe, the costly materials and elaborate embroidery of which were pointed out to us with much pardonable pride. Just as the article which had occupied the lowest place in the box had been taken out, however, and unfolded for our inspection, all the other garments being thrown about the room at the time in dreadful confusion, the loud clash of a gong and the shrill piping of a Chinese band of music broke upon the startled ears of the expectant bridegroom, and with a look of horror he commenced flinging back the gorgeous dresses pell-mell into the box, and requested us in most pathetic terms to retire, as the bride was approaching. Much concerned about the embarrassing condition in which we left our host and his sister, we returned to the reception hall and took up a favourable position for witnessing the ceremony, which, by the eager faces of the native guests and the near approach of the discordant music, we knew to be imminent.

We had not long to wait. First came a number of respectably dressed men with official hats on, who arranged themselves about the entrance. Then came, two and two, about a dozen little boys, very clean and well dressed, some playing flutes almost a long as themselves, and others keeping very fair time on a kind of small, dull-sounding tambourine, which they beat with a stick. Next came a set of more grown-up, more noisy, and far more discordant musicians, and immediately after them the gorgeous, closed bridal chair, all scarlet and tinsel, which was deposited, facing inwards, at the entrance of the hall. The red candles on the table and the candles in all the pendant lamps were now lighted, and a fussy-looking person, who turned out to be the master of the ceremonies, took his place on the right side of the table, and commenced to repeat in a sing-song tone some set expressions, suited, no doubt, to the occasion. We noticed that all the movements throughout the ceremony were directed by this functionary; and his austere visage and unbending countenance seemed to show that he looked upon the event of the day as anything but a joke, and to suggest that he would stand no nonsense from anyone who dared to dispute his authority. In a little time two middle-aged matrons, who, though clean, gave one the idea of being poor relations, came forward each with a small bowl of what appeared to be stewed plums, and stood beside the bridal chair. At the bidding of the austere Corypheus, the matrons raised the curtain which hung in front of the chair, and presented the (to us invisible) occupant with some of the plums, the latter delicacy having been transferred from the bowl towards the delicate lips of the bride on the point of a silver bodkin, which each of the matrons drew gracefully from her own *chignon* for the purpose. With a taste, however, which we could easily appreciate, the bride refused the proffered dainty. The two women thereupon lowered the curtain, and turning to the assembled guests, went about tempting them in the same manner with the delicacy refused by the bride. Although we were honoured with an offer, and were assured that certain happiness would follow our acceptance, we were ungracious enough to politely but firmly decline. Another sing-song solo by the master of the ceremonies ensued, and before its conclusion our eyes were attracted to the door leading to the interior of the house from which the young hero of the occasion was seen to issue with feigned reluctance, the two matrons appearing to drag him forth to the ceremony.

He had a pre-occupied and uncomfortable look about him, appearing to be anything but a "happy man," and we could not help wondering whether his thoughts were then with his sister in the inner room, and whether he was speculating as to

the possibility of the *trousseau* being re-arranged in time to prevent detection by the young lady in the bridal chair—who might be a Tartar in every sense of the word for all the bridegroom could tell, with the slender previous acquaintance which the stern customs of his country allowed him. On, however, he came, dragged by the relentless matrons, a carpet being laid in front of him, till he arrived at the side of the hall furthest from, and opposite to, the entrance, where he was left standing with his face to the wall. Then followed more sing-song declamations from the master of the ceremonies, and the two women raised the curtain of the chair, and reaching towards the bride drew her gently from her place of concealment into the full gaze of the onlookers.

A murmur of admiration escaped from the assembled guests as the delicate young figure was led like the bridegroom along a carpeted path to the place where the latter stood, until they were both side by side with their faces to the wall. The bride was attired in a long red garment, profusely covered with gold lace embroidery. Her head-dress was a most elaborate affair, in shape somewhat like a helmet, covered with light blue enamelled work, and studded plentifully with pearls, while a long red silk veil fell to her feet, completely concealing her countenance. Standing together, the bride and bridegroom began chin-chinning, first each other, and then the wall. Why the wall should have been honoured with this attention did not seem so clear, but it is probable that an ancestral tablet was supposed to be there, and their devotional exercises were perhaps directed to that imaginary object. More mysterious words were uttered by the leader of the rites, more prostrations were made before the invisible shrine, and then the happy pair were turned round by the aid of the indefatigable matrons, and were urged to kneel with their faces towards the tables. The master of the ceremonies thereupon tied two pieces of silk ribbon together, one red and the other green, and gave the green end to be held by the bride, the bridegroom taking hold of the red, and with this mysterious bond between them the ceremony was continued. The bride and bridegroom then rose, the same useful females assisting them as before, turned once more to the wall, and again made profound inclinations to the wall, and to each other; then knelt down, rose, turned round again, and seated themselves side by side at the table. Food and wine were then placed before them, and were raised to their lips, as a matter of form only, by the assistants. Another performer then appeared upon the scene, in the person of the bridegroom's sister, who, in spite of the coldness of the weather, looked very warm and flushed. She must have had a busy time of it since we saw her last, for in addition to other labours which we knew of, she had changed her costume, and was now arrayed in a long red dress. With much modesty and confusion she approached the bride and bridegroom, and chin-chinned them each in turn, whilst mystic words were uttered by the director. At this point a number of fire-crackers were discharged in the court-yard, the musicians struck up a lively air, gongs and drums were beaten, and in the midst of the discordant din, the husband and wife—for it is presumed they were by this time entitled to those honourable designations—were led away by the attendants, the husband going first, and moving backwards, so that he faced the bride; and in this order they passed into the interior of the house.

The ceremony being now over, and the native guests appearing intent upon the feasting which was evidently about to commence, we being the only two foreigners present were about to retire, when a messenger came to say that the bride would be glad to see us in her own sanctum. We cheerfully accepted the invitation, and on entering we found the young lady still arrayed in

her bridal costume, with her veil down, standing in the middle of the room. With some hesitation, we asked if we might be permitted to gaze upon the features of the bride. A ready acquiescence having been given, the veil was raised, and the pale face of an exceedingly modest-looking girl of seventeen or thereabouts, was revealed to us. The ordeal which a Chinese bride is obliged to go through immediately after the removal of her veil is generally a very trying one; for the female critics who surround her are said to be often inconsiderate, and even rude, in their remarks; but on this occasion the infliction must have been aggravated by the presence of not only a western barbarian female, but—worse than all—the western barbarian female's husband as well. Whether our presence added to the discomfort of the bride or not, certain it is that the poor thing did not look very happy as she stood with bent head and downcast eyes; in fact, her well-powdered cheeks were furrowed with tears, and neither our expressed hopes for her future happiness, which were interpreted to her, nor the presentation of a little bridal gift, provoked the slightest approach to a smile on her demure features.

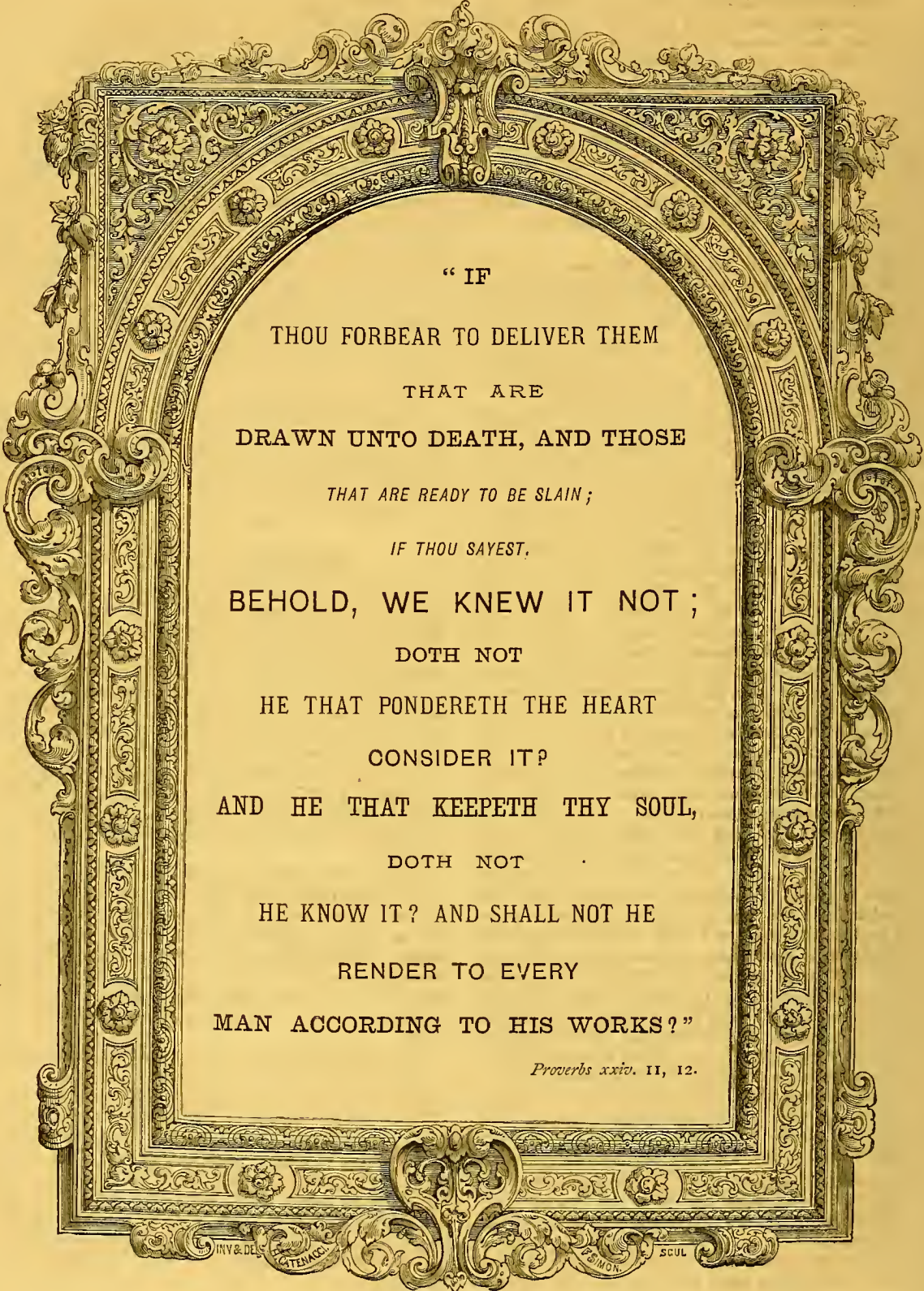
We soon took our leave, the bridegroom escorting us with much politeness to the outer gate; and as we parted from him there we gave him our hearty congratulations, and our best wishes for his felicity in the happy state he had that day so auspiciously entered upon.—From "*The Celestial Empire*" of January 20, 1876.

CONVERTS AT NINGPO.

MR. MEADOWS writes:—"At Ningpo we examined *eight* candidates out of fourteen for baptism. *Five* were received, but only three were baptised, owing to the illness of two of the five. One of the three is a man about forty years of age, and has been inquiring for about six years, but could not make up his mind to identify himself with us till about six months ago. He is an intelligent man, and is very fond of reading the Scriptures. He has a pretty fair acquaintance with the written character. Since his baptism he has been attacked by a younger brother, who holds a respectable position in the Imperial customs; but the only objection this man could bring against his brother's receiving the truths of Christianity was, 'Now you are baptised we shall be having the foreigners coming to our house to visit you!'

"The second was formerly a police-runner in the Ya-men, but for some petty crime was dismissed his office, and for four years past has been working at his trade as a tailor. He has learnt that to 'cabbage material' in the sight of God is simply stealing. Thus Christian truths, when properly applied to the conscience, do away with that 'conventional verbiage' which makes a man look with indifference upon even criminal acts, and enables people to call things by their proper names.

"The third baptised was no less a personage than the landlady of Hu-k'iao-t'eo!—the woman who declared, 'The last thing I want in this world is the religion of Jesus.' This terrible 'shrew'—this woman who caused the death of one, if not two of her daughters-in-law—this passionate, outrageous creature, who once jumped into the canal to spite her friends, and was saved by brother Crombie, has had the devil cast out of her, and she is now clothed, and in her right mind, sitting at the feet of her Great Deliverer, and learning of Him. The Lord be praised! Her subdued manner in all things is truly marvellous, and nothing but the grace of God could have wrought this change."



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BEHOLD, WE KNEW IT NOT ;
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MAN ACCORDING TO HIS WORKS ? ”

Proverbs xxiv. 11, 12.

Individual Responsibility.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"—Prov. xxiv. 11, 12.

THESE words are the words of God; very simple, very unmistakable, and very solemn. They are addressed, Christian reader, to you. Not to you *alone*, yet to you in particular; and you alone must bear your own burden, in respect of them, when you stand before the judgment seat of Christ.

Eighteen hundred years ago, God the Father provided a remedy for sin at infinite cost—by the sacrifice of His own Son.

Eighteen hundred years ago, that glorious Saviour bowed His head in death, uttering the words, "It is finished," in regard to the work of atonement, for the redemption of the world. And having risen from the dead He commanded His people 'who had freely received, to freely give, to go into all the world to preach the Gospel to every creature.

Eighteen hundred years ago, He shed forth the promise of the Father, the Holy Ghost, the sufficient power for the fulfilment of His command.

Through that Father's gift your salvation has been effected: through that Son's blood your soul has been cleansed: through that Spirit's operation you have been regenerated. You, in turn, are called to give, to go, instrumentally to open blind eyes. Happy are you if He accounts you faithful.

In central Asia lies one portion of the Chinese empire, extending from about long. 78° to 105° E., or twenty-seven degrees of longitude; lat. 28° to 37° N., or nine degrees of latitude. This vast region, Tibet, is occupied by millions of people—one race, speaking one language, holding one form of religion, all soon—ah! how soon—to find that their only hope has been a false one; to find when too late that they had lived and died "without God, without hope," without title to the blessed city above; their little light gone out in the blackness of darkness for ever. Are these people not drawn unto death, are they not ready to be slain? and can you say, even, "We knew it not?"

Portions of the Word of God are already translated into their tongue. Their language has been mastered by the devoted Moravian missionaries, who have laboured in *British* Tibet for twenty-four years. Travellers, explorers, and Romish missionaries have gained a limited access to them. But *Chinese* Tibet has been, and still is, left undisputed in the hands of the destroyer, so far as Protestant Christians are concerned. Shall it continue so?

A Chinaman fell into a river. Numbers of Chinese saw it from the shore; but it was not *their* business; they did not attempt the rescue, though they might have effected it. Others were in boats not far off, and might have rendered help; but *they* were all right; as to the drowning man, that was his look out. So it proved: he was drowned; but *who was responsible for his death?* He who created the law of gravitation? or those who left him to perish? Members of Christian churches, *we* have rejoiced that *we* were all right; as for the people of Chinese Tibet, we have left them to their fate. They *have* perished while we were rejoicing: they *are* perishing while we are rejoicing: but is this the spirit of Christ? "He that withholdeth corn, the people shall curse him."

The knowledge of Christ is the key to the kingdom of heaven. It is in *our* hands: *we* are "retaining" their "sins" by holding back the knowledge of salvation. They die; but *we* are responsible for their souls. Once more we ask, shall it continue so?

We doubt not that many of our readers join us in the reply, "No, No, NO. It must not, it shall not!" We are thankful to say that two of our number are looking forward to Chinese Tibet as their future sphere of labour. But not without our prayers will the long-closed walls of Jericho fall down. One of the brethren above referred to is now in China acquiring and using the Chinese language. The other will probably soon go to India, in order to acquire the Tibetan language there, before going on to China, or to such other points as may subsequently be determined on, as most likely to afford access to Chinese Tibet. For God's guidance in all the details connected with the commencement of this great work, for sufficient and suitable agents, for the evangelization of this needy land, for the supply of all their and our needs, we are cast on the Lord. And we ask the earnest prayers of our fellow believers; for the work is theirs, as much as ours.

THE LIMIT OF OBLIGATION.

"THERE is one solemn rule of endless obligation; namely, to accomplish both as to what we are and what we do, *all, absolutely all the good we can; can*, that is to say, by the combination of all our time, all our faculties, and all the assistance which a gracious power above will impart. If, therefore, at any pitch of attainment or exertion we pause to ask, 'Is not this enough?' and again, 'Will not this suffice?' the answer is instant and invariable, 'Can you do more?' Are you improving your time with a diligence which cannot, *cannot* be more intense? Are you cultivating your heart and mind with a solicitude of wisdom not to be augmented? Are you serving mankind with a Saviour's benevolence, and God with a martyr's zeal? Answer, O conscience! thou canst tell! Rigid, but sublime condition! yet not rigid either, for goodness is not a task of superstition, and foreign to the great affair of happiness. To be good is to be happy. Angels are happier than mankind because they are better."—*Rev. John Foster.*

Fung-shuy.

[The importance of correct views of Fung-shuy in its bearings on all Foreign intercourse with China can scarcely be exaggerated. We are glad to reprint a valuable article on the subject by the Rev. M. T. Yates, D.D., which was published in China, with the paper on Ancestral Worship which we gave in our last year's issues.—
ED. C. M.]

AN intelligible answer to the question, what is fung-shuy, has not yet been given. And so long as the Chinese, in different localities, are divided as to some of the details of a subject that occupies so much of their attention, it will be difficult to give an answer that can be regarded as a fair explanation of the views of all. I shall note the main points on which all seem to agree. The terms "fung-shuy" (wind and water) do not convey any idea of the thing meant.

The vegetable kingdom, though apparently dead when the functions of its organs are suspended during winter, recognises the approach of summer, and acknowledges it by germinating, and springing into life and beauty. As man is agreeably affected by this change, he naturally regards the cause, though inexplicable, as a good and genial influence, which, it is observed, proceeds from the south, and pervades all nature. This change, too, is observed to bring with it life, joy, animation, and increase to all the animal kingdom. Again, it is observed, that the vegetable kingdom recognises the presence of cold on the approach of winter, and acknowledges its power by suspending the functions of its organs, or dying. The cause of the death of vegetation is regarded as an evil influence, and is observed to proceed from the north. (Hence we have the points of good and evil.) These are facts observed in the operation of nature.

GOOD FUNG-SHUY.

The one causes all nature to fructify, while the other causes a cessation of beauty and fruit, and in the end brings death. Observing, too, that even the animals feel the genial influence of spring, the Chinese infer that there must be influence of a more noble character, an influence that I will denominate a spirit of animation, moving gently from the south, like a stratum of air, and designed for man's especial benefit; the effects of which, if not disturbed by objects or influences calculated to oppose or divide it, and consequently induce an opposite influence from the north, will produce in man (something like what has been observed to be the operation of nature on the vegetable kingdom) physical and mental vigour, increase of family, and great prosperity in a political and commercial point of view, &c., &c. Hence the great partiality of the Chinese for dwellings that front south, and their aversion to those that front north. As the general influence of spring is observed to vivify the vegetable kingdom, when apparently dead, so in like manner the vivifying influence of this spirit of animation is supposed to be felt by the dead, whose remains have been placed in positions to catch the good "fung-shuy." And as the ancestors are to the living what the branches of the tree are to the root, and as the genial influence of spring on the branches is felt by the root, which sends forth life, vigour, beauty and fruit, so the spirit of animation that is felt by the dead is supposed to be transmitted through the blood and marrow to the root, the living family, which returns the favour by strict attention to ancestral worship. When graves are placed in positions that secure these mutual benefits, it is called good fung-

shuy. It is supposed that a family thus favoured will prosper in this life, will increase in wealth, in popularity, and will be promoted to posts of honour and distinction among officials, and be blessed with many sons, &c., &c.

BAD FUNG-SHUY.

There is also a baneful influence (just the opposite of the spirit of animation), proceeding from the north, blasting and deadening in its effects, which is called bad fung-shuy. As the vegetable kingdom indicates the presence of cold, the approach of winter or decay, first in its branches, which symptoms of decay may descend till the plant or the tree is dead, so the dead, if placed contrary to the laws of good fung-shuy, in a position to receive only the blasting influence of the bad fung-shuy, become chilled instead of being animated; and, being greatly annoyed at this neglect, avenge themselves by transmitting a blasting influence to the root, the living family. The consequence is ruin, sickness, and death, till the family becomes extinct. Here is the origin of fung-shuy, or the science of discovering positions that will receive the good, and be shielded from the bad influence of nature.

OBJECTS MODIFYING THE FLOW OF FUNG-SHUY.

From the foregoing, it will be seen that there are two currents, one of good and the other of evil. One proceeds from the south and the other from the north. Anything towards the south that would obstruct the even flow of the spirit of animation, or any object that would divide and cause it to flow, after passing that object, into two diverging lines, allows the evil influence to pass, and is consequently bad fung-shuy. Any permanent object of nature, due north, and not too far off, to shield a given position from the wintry blast, while the way towards the south is clear, with water in front, is considered good fung-shuy. Hence the duty and business of a professor of fung-shuy is to find a position with the above requisites.

It must be borne in mind that as the Chinese suppose the human heart is naturally good, they consequently suppose that the good influence flows spontaneously; and that it is the business of men to discover, and remove or avoid any obstacle to this spontaneous flow of good, and to fend off evil. Adepts in this science are usually as unscrupulous as the priests, who dictate terms and means of extricating an unfortunate prisoner from Chinese purgatory. They are usually literary men. To become a proficient requires many years' study and practice. The special business of a *Fung-shuy Sien-sang* is confined almost exclusively to the selection of positions for dwellings, public buildings, and graves, but more especially for the latter. This is a matter of great importance.

SELECTING A SITE FOR A GRAVE.

The man who is particularly solicitous for the future prosperity of his family, and his own repose after death, will, in due time, employ a *Sien-sang* to go out with him and find a position for his grave that will secure these desirable ends. The man and the day having been selected, armed with a magnetic compass, and feeling the responsibility of his office, he walks forth with his employer into the open country.

On finding a suitable-looking place, the *Sien-sang*, by the aid of his instrument, takes the points of the compass. Then, with a manner that proves his skill, he scans the face of the country south and north (the south is the Chinese magnetic pole) to see if there are any obstructions in the south near enough to prejudice

the position, and if there is a fender on the north near enough to shield it. And, moreover, if there is water in a convenient position on the south (as water contributes to the life of plants, and is absolutely necessary for man, so it is deemed necessary to secure the ends of fung-shuy). If there is anything unsatisfactory in either direction, the position is abandoned, and the search renewed. If only water is wanting, that can be procured by excavating a pond in front, though running water is preferred. The defect in the north is want of a fender. The defects in the south may be put down as a grave, a dwelling, a clump of trees or hill; also a road running obliquely; and indeed anything high enough and near enough to obstruct, divide, or conduct away the good influence from the south.

It is said that there is no good fung-shuy in the region of Shanghai, or even in this plain, because there are no good fenders. A hilly region of country is peculiarly adapted for fung-shuy. A hill or mountain to the north of, and higher than the position selected, is the best of fenders. Hence we find near cities, in the hill country, the south side of hills, or rising ground, with a mountain or higher land in the rear, usually dotted with graves. In the plain, certain trees are regarded as good fenders for graves. A large tree, with bushy top, often acquires quite a history in connection with fung-shuy. When once it establishes a reputation in this respect, it is not allowable to cut it down, or even to prune it. The man who is bold enough to attempt it may expect calamity. Indeed, the Chinese report instances of men having their right arm paralyzed while attempting to prune the lower limbs of a good fung-shuy tree. Men of wealth who can afford the land surround their graves with groves of trees. Some who prefer the more stable and favourite fender, raise mounds in the form of a horse-shoe, and place their graves within the circle, so as to be thoroughly shielded from the bad and retain the good. These mounds are usually much higher than the graves. Some of these specimens are to be seen in the vicinity of Shanghai.

GREAT DIFFICULTY OF THE SEARCH.

Men often have great difficulties in regard to the fung-shuy of positions selected for their own use. For instance, one *Sien-sang* pronounces a position good, and the fortunate proprietor proceeds at once to expend hundreds, and, in some instances, thousands, of taels* in constructing vaults, and ornamental stoneworks, &c. As he continues in health much longer than he expected, and as he has bestowed much time and attention on his final resting-place, he is particularly anxious to have the fung-shuy, the most important part, satisfactory. To assure his mind on this point he is willing to spend an additional one or two hundred taels for a *Sien-sang* of reputation from an adjoining province, or from some distant city, to come and pass judgment upon the fung-shuy of his chosen position. To his utter astonishment, the stranger who must do something to sustain his reputation for astuteness, informs him that the position is a failure, that what little fung-shuy it ever had would be exhausted in five or ten years. The proprietor, disgusted with the stupidity of his former *Sien-sang*, directs the new one, who has by one act of astuteness gained his confidence, to find a place with good fung-shuy. Thus, at the suggestion of a stranger, the position on which so much money has been expended is abandoned as worthless. From the foregoing it is manifest that fung-shuy is a part, and an *important* part, of ancestral worship.

* A tael is a Chinese ounce of silver, value about six shillings.

SHIELDS FOR HOUSES, &c.

A different class of shields is used 'for the protection of dwellings. An octagonal board painted different colours is one of the best. A rough sketch of a tiger's head on a square board is also a good shield. These are nailed on different parts of the house, usually over the door or under the window. A broom, or basket and broom, placed above the roof on the end of a long bamboo, the one to sweep, and the other to receive the evil, is a temporary fender when fung-shuy is disturbed by the erection of a new building, &c. Every boat or junk carries its own fender in the form of a brush attached to a staff and placed about the stern of the boat.

FUNG-SHUY IS DISTURBED

by a thousand things: any object, or any change in the ordinary position of objects, or in the established order of things, as the erection of new houses, particularly high towers with pinnacles, the planting of poles for scaffolding or any other purpose, the cutting down of trees in the country, the building of houses or graves too near and in front of graves; in a word, anything strange or unusual. These and many others are supposed to disturb or divide the even flow of the good spirit of animation, and induce evil, either to the living or the dead. Hundreds of cases of litigation have arisen from one man making such changes or such improvements on his own property as he had a perfect right to do, but which had destroyed the fung-shuy of another man's grave on an entirely different property. Judgment is usually given by high authority in favour of the plaintiff, which proves two things: 1st, that the superstition in regard to the comfort of the dead is not confined to the lower classes; 2nd, that the claims of the dead take precedence to those of the living, &c.

(To be concluded.)

THE BRITISH CONSULATE AT CANTON.

THE British Consulate at Canton is formed by the rear half of the Tartar governor-general's yamun. A wall encloses a space of six or seven acres, laid out, for the most part, as a garden or park. In this park are arbours of fine old trees, which afford shade to a herd of deer, so tame that they will feed from their keeper's or the consul's hands.

The consular residence is entered by a round opening in the wall, through which we catch a glimpse as we approach of a court, adorned with rockeries, gold fish in vases, and pots of rare shrubs set in ornamental china stands. The house itself consists of two flats, and is purely Chinese in its construction. The only other buildings of importance in the enclosure are a suite of apartments approached by granite steps, and frequently used for the accommodation of visitors.

This photograph is taken from the steps of the row of buildings just noticed, showing a portion of the garden, and in the centre the ruined gable of a palace, occupied about two centuries ago by the son-in-law of the Manchu conqueror.

The pagoda is known to the Chinese as the "flowery ornate" pagoda. It is one of the oldest in the south of China, and is said to have been erected during the reign of Wu-Ti, A.D. 537. Its shape is octagonal; it has nine stories, and is 170 feet high. It was scaled in 1859 by some British sailors, but the natives are not allowed to run the risk of an ascent.—From *Thompson's "Illustrations of China and its People."*

Mandalay Hill.

By Mr. Henry Soltau.

WHEN I was at Mandalay I went, in company with Messrs. Fairclough, Rose, and Stevenson, to see Mandalay Hill, a beautiful eminence situated to the north-east of the city.

We passed through the city, entering it by the west gate, and leaving it by the north, and after walking some distance found ourselves at the foot of the hill.

Several handsomely-built kyoungs (monasteries) lay scattered about, and long rows of zayats for travellers were built by the side of the road. The pony was left at the foot of the hill, which we ascended under the shade of a covered way which shelters the whole of the path up to the pagoda. Half way up the hill sat a blind fiddler, whose fiddle was something like a European one, but differently played. He chanted a miserable apology for a tune, which he attempted to accompany on his instrument. What amused us most was the dexterous way in which he employed his toes to play some cymbals fixed into a piece of split bamboo. Leaving him to discourse his sweet strains, we passed on, still ascending the hill, which became more and more rugged.

On the summit is built a pagoda, and the first object which met our gaze as we entered was an enormous figure of Guadama standing in the attitude of preaching, the right hand stretched out as if laying down the law. The figure was so large that we could easily walk under the tail of the gown. To his right was another massively-built gilded figure of a priest kneeling as if in the attitude of prayer.

The views in every direction were magnificent. At our feet lay the city of Mandalay, its outer walls surrounded by a broad piece of water. It looked very well; the roads are regular, and the whole place is built in blocks. With fine buildings and well-made roads this would be a beautiful and imposing city. Paddy fields, half covered with water, or clothed in rich green, stretched away round the suburbs, and the river wound about in the plains till lost in the distance.

We walked along the crest of the hill for some distance, drinking in the deliciously cool breeze, and enjoying the splendid panorama. We did not, however, remain long, as the rays of the sun were already becoming powerful, and we had so long a walk before us. We met several men and women toiling up the steep steps as we descended, carrying heavy loads of offerings for the Poungees (priests) on the hill, all of which labours they expect to be rewarded for hereafter.

At the foot of the hill we turned off to the left, after visiting an idol-house, in which is an immense alabaster figure of Guadama, about twenty-five feet high, and several feet broad and thick. The image

is cut out of a solid block of alabaster, and was brought here from a great distance; how conveyed nobody seems to know. We next went to see a still more

REMARKABLE SIGHT.

In the distance it looked like a vast assemblage of small pagodas newly built and whitewashed, but on nearer approach we found it to be the famous tablets on which the present King is having the sacred books of the "Beetigal" written. A large square has been formed by a substantial whitewashed brick wall. Entering the square by massive wooden gates, which are carved and gilded, we found the enclosure to be filled with little miniature domes, thirty-four on each side of the square. Each of these miniature pagodas is surmounted by a golden "tee" hung with little bells. The pagodas are built in the shape of an arch surmounted by a dome. In the very centre of this archway is placed an alabaster slab like a grave-stone, carefully engraved on both sides in Burmese characters. The stones vary somewhat in shape; one ordinary-sized one that I measured I found to be five feet high by three feet six inches wide, and four inches thick. On these slabs the sacred books are being written for the sake of durability, as hitherto they have only been preserved on palm leaves.

THE GREAT EXPENSE.

The King is doing this at his own expense as a work of merit. Each slab costs him 500 rupees, and as there are 728, the expense of the slabs and engraving alone must be equal to £36,400 of our money, to say nothing of the costly little pagodas in which they are placed. Does not this zeal put us to shame?

In the centre of this block of pagodas stands one built after the ordinary method; the only novelty in connection with which that I noticed, being a pavement formed of loose squares of solid thick glass, each about nine inches square by two thick, each square having a flower-like ornament stamped upon it.

This was altogether one of the most interesting sights in connection with our visit to Mandalay. The contrast between the law engraved on stone and the writing of the Spirit of God on the hearts of believers came with striking force to our minds, after looking at these sacred writings in this land of darkness and death. What Mandalay, and indeed Upper Burmah generally, wants is LIVING EPISTLES OF CHRIST: men and women as clearly showing forth the heart and teaching of Christ as these tablets reveal the teachings of Guadama. When we have 728 "*living epistles*" in Mandalay, purchased with the inestimable price of the precious blood of Christ, then will there be such a light in this land of darkness as no power of the devil shall be able to quench.

The sun was becoming so scorching that we hastened away much sooner than we should otherwise have done, and turned our steps towards the Mission School. The walk was a very hot one, but having umbrellas and topes we suffered no ill effects.



THE BRITISH CONSULATE AT CANTON.

[See page 7.]

Eighty Days in Ho-nan.

(The first of the Nine Unevangelized Provinces.)

FROM THE DIARY OF MR. G. W. CLARKE.

March 13th, 1876.—After waiting many days in hope that the weather would clear up to permit us leaving for Ho-nan, we were given a beautiful fine day; this we took as a token to go on. We had some prayer at Mr. John's house in Hankow; he read the 23rd Psalm, and we were commended to the Lord, and were promised to be remembered continually in prayer. Messrs. John, Judd, and Nicoll, accompanied us to the city gate.

This being my first journey, and with very little knowledge of the language and experience, I gave myself up entirely to the Lord, desiring to be kept by Him in all that lay before me, and to be of some help to Mr. M. Henry Taylor, and to the native preacher, Yiao-Si-fin, by holding up their hands in prayer while preaching.

Our barrows, the only way of locomotion through the province of Hu-peh, are in principle somewhat like our brick barrows at home; the load is on each side of the wheel, and the weight balanced on it, wheeled by two men, one in front and the other behind. There is a continual squeaking made by all the barrows, so that when you get in company with a train of them, it is anything but melodious.

The inns by the roadside are built of reeds plastered with mud and thatched with straw, or of mud bricks, plastered with mud, and with a thatched or tiled roof. The front is open, with a few tables and stools outside; a mud stove at the entrance, at which some one is at work making food of rice or flour fried in oil. Inside the house is the sleeping apartment, the bare ground and some straw mats being the only beds. As soon as we sit down for a rest some tea is brought to us, of such a flavour that a mouthful or two satisfies us. It is a mistake to think that good tea is found in all parts of China; at some places we had hot water brought to us in a teapot. Soon the innkeeper asks our name and many other questions; the people gather rounds then Mr. M. H. Taylor asks them a few questions, and holds a conversation about the Gospel, endeavouring to sow some seed; of eternal life. By the time that an outline of the Gospel has been given, and a few questions answered, we leave them; and as we go, we pray that God will bless the seed, as perhaps it may be years before they who listened may hear it again.

After several such meetings the sun is beginning to set, and at the next inn we come to we must put up for the night. As soon as we make our appearance, the innkeepers are on the lookout for us; but before we enter the village or town, we ask the Lord to select us an inn, because we are on the King's business, and are shut up now to Him, and are surrounded by many evil men who might do us harm. We have no government to depend on but the heavenly, no gun-boats or soldiers; but the angels of the Lord are encamping round about us, and a faithful, present God is with us—as with Israel, so with us, "Who went in the way before you, to search you out a place to pitch your tents in."

A large room is offered to us, to accommodate our barrows and men, among others staying for the night. We do not care to lie on the ground, and so some tables that have been in use outside during the day are offered us to sleep on, and we accept them. Every traveller carries his bed; while our beds are being made, Mr. Taylor and Yiao go outside with a few tracts; a crowd soon gathers around to see and hear the foreigner. The Gospel is preached to them, and as it grows dark the people gradually go to their homes. By this time we begin to want our supper, and some rice and teo-fu (this is made of bean flour and is extensively used) and small fish are brought; but I surprised brother Taylor by bringing forth a plum pudding, which I received from home and reserved for the journey, and he with myself pronounced it the best we ever tasted.

We have prayers with the native Christians with us, and then read the Word and Bagster's portion in English, pray and retire to rest. I lie upon the table and fall asleep amidst the animated conversation about cash among the barrow-men. As the so-called "Almighty dollar" is a general topic in the United States and Canada, so cash seems to be among all classes here.

March 14th.—Awoke much refreshed and started soon after daybreak; we had prayer as we walked by the way, and read Bagster's portion: this we purpose doing all the journey. "Adorn the doctrine of God our Saviour in all things." "By Thy grace we will." It is very sweet to realize when setting out in the morning, that whilst most of our friends in England are sleeping, there are doubtless some invalids awake who are praying for us.

Reached a small village about 7 a.m. A crowd soon gathered and heard the Gospel. A few bought books, and some sheet tracts were given away to be pasted up on the walls. Just opposite a man let off some crackers, struck a bell several times, and bowed before a paper scroll on which was the likeness of some god, to whom he burnt some papers. Poor man, would that he knew the only true God and Jesus Christ His Son.

Passing on we met a coffin on a barrow, with a fowl tied upon the lid, for the purpose I learnt of taking care of the spirit of the departed. Had breakfast at an inn; rice, teo-fu, and not very good greens. I noticed the innkeeper washing up some teacups in a liquid, which I guessed was for the pigs. Mr. Henry Taylor advised me not to look about too much in a Chinese inn, unless I had a strong stomach. Spoke to a few of the Gospel. Preached in another village; people listened attentively. One man hearing it, and journeying on the road, opened a conversation with Mr. Taylor. He had been eating only vegetables for three years to take away his sins, and had never heard the Gospel; we hope what he heard may be blessed to him. The people were rather troublesome at the inn where we put up; they flocked around the door, and made a thoroughfare of the room, just to get a sly glance at us. (There is much in this way of working like the days of the Lord Jesus. Mark ii. 1.) Our brother, Mr. Henry Taylor, preached the word to them. In one corner of our room there was a flour mill and a donkey stable.

March 15th.—Our innkeeper was inclined to be troublesome, but we were delivered from any trouble. The thought to-day was "Perfect through suffering." The news that we were in the neighbourhood spread for miles like wildfire; through the villages we passed the people were all out to see us, some upon the walls. About 7 a.m. a large crowd gathered. Mr. Taylor spoke at one end of the village, and Yiao at the other; many listened attentively, and some of the women seemed to drink it in. There is a great work to be done among them; they are willing to hear; but as there are difficulties in female travelling in the interior, so multitudes of women are left to perish. Pray that the door may be opened to them.

We entered a mud-walled village; the people were on the lookout for us and soon thronged us; some said we were Cantonese. They wanted to hear Mr. Henry Taylor speak; we were invited into a large inn, but the people flocked in, some standing on stools and tables to see us. The innkeeper got alarmed, and asked us to go outside; we did so, and a stool being brought, a large crowd listened attentively.

We reached Yang-tien about noon. This place bears the mark of once having been a great place, but the rebels have knocked it about a good deal. Yiao spoke first, Mr. Henry Taylor afterwards. A man brought out a table and chair into the street, the people seemed to drink in the news, and a large number of books were speedily sold.

At the next place some shouted after us, and one at least threw stones at us. The example of our Lord's life is sweet to follow. The Gospel was preached nine times to crowds of from 200 to 300. Our inn to-night has a large shrine and four idols, an incense-vase and sticks. We were accommodated with doors for our beds. It is a common thing to use doors thus. I tried to speak a few words, but I shall in future listen more attentively and only speak to individuals, till I am able to speak more fluently.

March 16th.—Went forth praising the Lord for another quiet night and fine day. The villages are very thick; upon any prominent point one could count from thirty-five to forty. Think of these! Here is work for evangelists: if Protestants are not awake the Roman Catholics are, for in many of these villages they have trained converts working among the people. In a mountainous district upon the tops of the highest peaks are walled towns, for protection, I suppose, either against rebels or the fear of a flood. Entered a large village, preached the Gospel in the market-place and on the street; the people paid much

attention. We greatly feel the need of more labourers to follow up this work. How little can be done in just passing through places. Just outside the gate I noticed a small wooden cage upon a high pole. I thought that it was a lamp, but I found that instead of that it was the head of a man of that place beheaded for robbery and put up as a warning; a small board with the crime written on it lay at the bottom of the pole.

Reached Siao-ho-si in peace. Had a nice inn; very few came to see. Mr. Henry Taylor was once greatly tried by the people crowding in here. The Gospel was preached five times to-day.

March 17th.—We began to feel the need of an extra barrow to rest us a little in walking; we asked the Lord for one, and secured one at a reasonable price. I had my first ride in this, a *Pull-man* car, upon this grand trunk railway of China!! Some parts of the track were very rough, the grades heavy and curves sharp. In crossing a small river we hooked on a pilot engine—a *small steer*, its harness a small yoke on the top of its shoulders and two ropes.

Rested in a tea-shop. A crowd soon gathered to hear the Gospel; they seemed interested; sold a few books. Met a vegetarian in the crowd. The Gospel was preached in other places by the way. We pray the Lord to save souls.

March 18th.—Left our inn as the sun was rising among the hills. We long for the time when the Sun of Righteousness shall arise and shine with mighty power in this land. We sang one of Sankey's hymns, and poured out our hearts to the Lord, and were much refreshed. My heart yearns to see the Holy Ghost working upon the hearts of this people who seem so careless. They seem to have little faith in their idols, and they don't know what to trust in; they need the Gospel, the only remedy.

Their idolatry and false system of morals have failed to give them happiness—the Gospel alone is able. It is remarkable to see what a place the idea of happiness occupies in their minds. The character for this is written universally about the doors, walls, &c. Men are needed to declare it unto them,

HAPPINESS.

and not books so much. The Gospel is so strange to them that a voice is needed to explain it; many are perplexed by the books.

The Gospel was preached in many places by the roadside, and some seemed to take it in intelligently, while others could not understand it. The people are less curious. We passed some "sailing wheelbarrows;" these having a triangular sail fixed at the head of the barrow, the wind helps them at times.

March 19th.—Just outside the village there was a small shed full of idols, and several smaller ones along the road. In some places the people seemed interested in the Gospel, in others they appeared exceedingly dull. I never saw so clearly the truth of Ephesians iv. 18.

I saw one advantage of dirty tables at inns. It was needful to write some characters, so Mr. Henry Taylor got a chopstick and could engrave in the dirt—well. The sign of a wineshop is a bottle hanging up outside. As it came on to rain we put up for dinner, and in addition to the ordinary bill of fare, we had some broiled eggs and onions. We pushed on, and by the way I saw some shovel ploughs drawn by oxen, very like what I have seen in Canada. There are many large stone tablets, from five to eight feet high, by the roadside, placed near to a bridge or some other work of merit, in memory of the benefactor. The country for many miles is a plain, the fields are square; the wheat is about six inches high. In all places, by the roadside and in the fields, graves are to be seen—large mounds, with turf on the top.

The Lord gave us a quiet inn; there were two small idols before a scroll in our apartment. The children by their curiosity were inclined to disturb us. In such cases I pray the Lord to send them away, and the answer soon comes—we know that the Lord is with us. How one's heart longs to see this people saved! "Fear not, peace be unto thee, be strong, yea, be strong."

(To be continued).

For the Young.

THE LITTLE GIRL WHO WOULD PRAY.

THE native pastor of Shao-hing, returning from a visit to the out-stations last year, brought most encouraging news of the good work of our God. "He was much refreshed and stimulated," says Mr. Meadows, "when he beheld the sincerity of the inquirers, and the earnestness and consistency of the Christians. Many open doors for the preaching of the Gospel to relatives and friends of the Christians made him very happy, and as he rehearsed in our hearing the simple incidents of his journey, and the hearty reception he everywhere met with, his eyes sparkled with joy, and his whole being seemed in such sympathy with his subject that he communicated the same feeling to us, and we began to rejoice with him, and to praise the Lord for His goodness and mercy, and for His great condescension in hearing and answering our prayers. He told us of one little girl, twelve years of age, already betrothed to a heathen, who has been persecuted and beaten unmercifully by her parents, because she *will* pray to the Christian's God. The sister of Mrs. Nying is the only Christian living in this place, and it was from her the girl heard the truth. The pastor went to see our Christian sister, to comfort and encourage her, for she is as a lamb amongst wolves, all being *bitterly* opposed to her 'foreign doctrine,' as they call it. When he arrived, he was just in time to see the mother of the dear little persecuted girl, and began to explain to her the nature and effect of the blessed Gospel; she listened attentively for awhile, and then interjected, 'That is true, my daughter *now* will not tell lies.' She eventually gave a half promise not to molest the child any more, but could not promise for the father; for, said she, 'the girl prays for us continually.'

"Poor child, in two or three years time she will be married to a heathen man, what can she do? Pray for her, pray for her!"

THE GOD OF RAIN.

RAIN had not fallen on the greater part of the province of Honan for several months, and consequently the failing of crops caused much suffering throughout the country. The people erected a platform on the bank of the small river which runs through one city, and placed the god of rain thereon, decorating him with flowers and branches of green trees. Some men and boys were engaged to beat gongs daily, from morning till evening, intending thus, I suppose, to move the heart of the god by their importunity. This was continued for about a month, the noise of the gongs becoming louder and fiercer each day. But the heavens remained as brass; the flowers and branches with which they had decked the idol lay withered upon and about him, giving him a very ridiculous appearance. Every day saw a rise in the price of provisions; so the people at length, disgusted by the disappointment, took the god and his trappings and threw them into the river. "So perish all thine enemies, O Lord."

Recent Intelligence.

MRS. STOTT writes that she is much better in health, though not altogether well. She says—"While we were in Shang-hai we lost two girls. One was removed by her friends, and the other was taken home ill. She is still very ill; I go to see her often, and I think the Lord is leading her to Himself. Then my youngest little girl, a dear child of seven years, died last week after only ten days' illness. This is the first death in the school during all these years. We have passed through two very trying weeks. A band of men in the country, whether thieves or rebels was not known, were making ready to attack the city. The people and mandarins got much frightened. People left their houses in the country and came into the city for protection. The city walls were mounted with cannon, and great excitement prevailed. Of course, we were said to be in league with the rebels, giving them arms, rice, &c., &c. Some of our boys were taken away, and two of our servants left. The mandarins have caught ten of the men, so we think all will be quiet again in a few days. Hundreds of poor families have already suffered much. Will you pray for us that strength may be given for our work, and that I may not need to leave here? Last Lord's day we had the joy of adding one more to our little band of believers. We have known the man for years, and had much pleasure in receiving him at such a time."

MR. WILLIAMSON mentions inquirers at Yang-fu-miao, and Din-tsi, also four at T'ai-chau, one of whom has been a Buddhist devotee. He says—"We have been feeling the long-continued wet and damp weather here, but we are thankful to add that we are keeping tolerably well."

MR. CROMBIE'S work is showing signs of life. In most of the stations there are candidates or inquirers, but our space this month will not admit of interesting details which might otherwise be given.

MR. MEADOWS writes from Shao-hing:—"We have good audiences every night at Hyiang-gyiao-deo. We hope soon to examine two or three inquirers here; and at Tsoing-Kô-bu we hope soon to baptize several. At Dzing-yün we have some very hopeful ones to baptize on our next visit. Mr. Soltau and Mr. Stevenson have sent me some money to help to build a place of worship in this city. Their kind gifts have greatly stimulated these people, and they are entering into the thing heartily. A widow woman, Mrs. Nyng, has given fifty dollars towards this good object, and the different members have promised to contribute each their quota; some give three dollars, some two, and some one. We are looking for a piece of ground, as we have more than sufficient to purchase a plot for this purpose. At Sing-tsông we have two or three seeking the Lord, we trust. At Ningpo we have quite a number of inquirers, the subscriptions to the building of the chapel are still coming in, and everything looks healthy at present. Mrs. Tsiu has a class of women every Wednesday, with whom she reads the Scriptures and holds a prayer-meeting. She writes me that it is well attended by the members from Wu-gyiao-deo, and she generally has five or six outsiders present. Praise the Lord!

At K'ong-pu, too, we have two cases which I trust will turn out genuine ones.

MR. GEO. NICOLL sends us an interesting account of a journey to Hsien-ling-hsien, on which he

accompanied Mr. Judd. He says they everywhere met with kindness, surpassing by far that shown to street preachers at home. He was hoping to leave with natives for I-chang in a few days, to seek to rent Mission premises there, previous to going further west with Mr. Cameron.

MR. M'CARTHY writes from Chin-kiang, Sept. 1st. "Cheng-tsan's wife died here a few nights ago. Her end was peace. It was a sufficient answer to those who would undervalue the preaching of the Gospel in China. The Lord helps Cheng-tsan. We baptized three boys here on Tuesday, all very satisfactory. We examined three men, but did not receive them, as they were not very clear in their testimony, though we think them sincere. Two of them are from Gan-hwuy."

MRS. BALLER says:—"I have been able to visit rather more lately, and our Sunday afternoon class of women is often very large. Do pray that souls may be saved."

MR. TURNER'S diary of August 9th tells that Mr. Baller arrived that morning at Gan-k'ing from Chin-kiang, and that he left again in the evening with Mr. King for Hankow, on their way to visit the unevangelized province of Shen-si. He adds:—"It makes our hearts glad to think that soon, if God prosper our brethren, another province will hear the glad tidings. O, may it be the commencement of a great work! They have with them a large number of books for sale and distribution. I need hardly say that they are followed by many prayers." From other sources we learn that Messrs. Baller and King were commended to God for this journey at several stages of it, as they passed the different stations on the Yang-tse. Much prayer, too, has been offered for them at home, and now we are rejoiced to hear that they had entered the province, having been much prospered on the way.

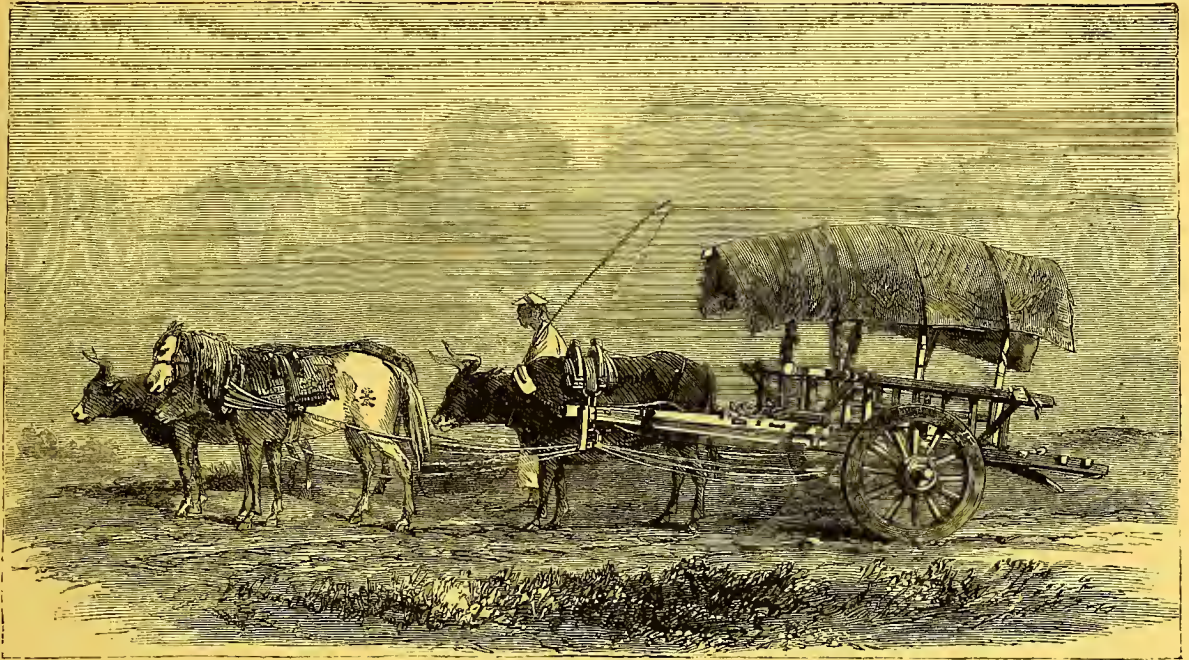
MR. EASTON writes from Yang-chau on August 16th:—"This afternoon Mr. McCarthy baptized four persons, two men and two women—one an old woman eighty-four years of age and very deaf. She heard the Gospel before she became deaf. This is the second time I have witnessed baptisms in China, and it afforded me much pleasure. In the evening we all met around the Lord's table. Friends at home can scarcely understand the joy it is here in the midst of a large Chinese inland city, with a population of 360,000 people, given up to sin and idolatry, to see poor people immersed in the name of the Blessed Trinity, and to see fourteen or fifteen gather to remember the dying of the Lord."

MISS GOODMAN writes, Sept. 6th:—"Miss Wilson has decided to go [for change] to Japan. She is really no better than when she came here. The weather is still very hot. She thinks the sea air will make her stronger."

Sept. 7th.—We had a happy meeting, as usual, at five o'clock. John xvii. was read. The words came with great power and comfort to all our hearts. It is so precious to remember that we have such an Advocate ever pleading for us. We had prayer for a service that Mr. McCarthy is beginning at the British Consulate. We are also asking the Lord to guide about a tea-meeting we think of having for the men of the gun-boat, that any effort we may make to reach them may be owned and blessed by Him."

TIDINGS FROM MR. TAYLOR and those journeying to China with him, have just been received from Hong-kong, dated Oct. 19th. All were well, and much enjoying the season of quiet communion which the voyage afforded.

CHINA'S MILLIONS.



A CHINESE TEAM.

Eighty Days in Ho-nan.

The first of the nine Unevangelized Provinces.

FROM THE DIARY OF MR. G. W. CLARKE.

(Continued from page 11.)

March 20th.—On the road early; passed a large hut full of idols in a very dirty condition; they do not seem to be taken much care of. A good key-note to-day: “The entrance of Thy Word giveth light.”

We entered a large village. Mr. Henry Taylor preached at one end and Yiao at the other. Large crowds gathered; some listened with great attention, but the others seemed just taken up with the sight of the foreigner. Many books were sold, and when we had left, one gentleman ran after us about a mile for a book; we were sorry we could not supply him, as our books were ahead of us. The Gospel was preached four times. We passed several upright tombs, very nicely built of brick, enclosing the bodies of priests.

March 21st.—We hope to reach the county-city, Chenyang, to-day, and we have prayed much for a blessing, as Mr. Henry Taylor was encouraged here formerly. A note of cheer from the Lord, “Fear thou not, for I am with thee. Be not dismayed.” Passed through a busy little village, and stood in the street and preached the

Gospel; many listened eagerly, and we trust that God will bless His Word. The villages are more scattered, and the farms are surrounded by nice clumps of trees, Canadian-like; the fields are nicely harrowed.

Reached the city; were very little noticed; we hope to stay a few days here. After prayer, went into the city and preached. Met a man who sells good books; he manifested much interest in the Gospel. He received Mr. Henry Taylor warmly, lent us a stool, and gave us some tea in the street near his shop.

In the evening several gentlemen came to see us in our inn. They heard the Gospel and talked about it. One had heard it on a previous visit, and seemed to know a great deal. He has doubtless been with the rebels. He knows one of the songs they sang to God. Our reception room was the best in the inn—a small shed, with our three barrows and bed spread.

March 22nd.—After prayer we went forth into the city, and stood in a by-street to preach. The people soon gathered round, and seemed interested; but pre-

sently a common-looking man came into the crowd and ordered us away. He came again, and then said he was from the Ya-men. We then left at once. As we were walking along a shopman hailed us to buy a book, but this man forbade him or any others to do so. He told us that we should not be allowed to sell any books in the city; so we went away to a secluded spot outside to speak, but a Ya-men man said that we could not speak there. The mandarin ordered us away from the place, and sent a man to see us leave the inn. We left at once, but many of the people were surprised at the mandarin's conduct. We left unmolested. These words were much in my mind—"God Himself is with us for our Captain." It is Himself only that we need. The Captain said by this act, "Forward;" so we packed up and left. We prayed as we left that God would bless the mandarin and people.

The Lord cheered us by His own presence. Yiao felt like crying at this action, because many seemed so interested. We secured a quiet inn, but the children and big lads were a little troublesome, crowding about the door to see us.

March 23rd.—We passed many ruined temples and sites where idolatry was once the order of the day. The sites are marked by the remaining large iron incense vase and bell, and also a few large stone tablets. Some of them are set in a foundation stone like a turtle. The remaining temples are dilapidated, and the idols covered with dust. Beggars are generally the occupants. Before the door is a yew tree, an evergreen, as an emblem of the religion; but, bless God, this is a mistake of the founders. Everything seems to be decaying. Men are now wanted to lead the people into the new and living way.

JU-NING-FU

was reached about noon, and our hearts gave thanks to the Lord for His goodness thus far. We are 700 li—about 240 miles—from Hankow. The people took very little notice of us. We are in an inn just outside the city. The innkeeper opened his place to Mr. Henry Taylor twelve months ago, against the decision of the mandarin and literary men, who met in council. It was decided that no inn should be opened to him, but God inclined this man to be favourable to His servant. "Lo, I am with you always, even unto the end of the world." True.

March 24th.—After ten days' travelling we rested to-day, unpacked our books, and had some quiet time for prayer, to seek the Lord's guidance from this place. Mr. Henry Taylor hopes to meet some here for further instruction who have already heard the Gospel. Mr. Mu, who heard the Gospel on Mr. Henry Taylor's first journey, and believed, lives about five miles away. He had been expecting us, and some one told him that two foreigners were in the city, so he came this morning early. He has had to bear the cross, but the Lord has enabled him to stand firm, and witness a good profession; soon after he believed, two of his children died; the people said it was because of his religion; he remained steadfast. He has suffered much persecution since Mr. Henry Taylor last saw him, both from his kinsfolk and neighbours: his brothers have separated from him (separation of the family tie means a great deal in China), and have only given him enough land to grow six bushels of wheat a year. He has spoken to his neighbours, and says there are about thirty who are interested in the Gospel, and six of these are willing to bear the cross, and are fearless of the consequences. May the Lord save and strengthen them by the Holy Ghost for His work. Would to God we had a few thousand Christian natives to carry the Gospel through this province and land. Mr. Mu desires to be baptised, and I pray for a double baptism for him.

March 25th.—We left this morning for

CHOH-SHAN,

a city about a day's journey off. Rain came on, so we put up at an inn, in a very busy village. Mr. Henry Taylor and Yiao went out and preached, but the people seemed very careless and curious.

We made another start; the wind was blowing very hard, which made it heavy work for the barrowmen; we halted at a small temple without a door or window; there were a few large idols and a beggar picking some rags. It was so rough that we had soon to put up at a queer old inn. (See *illustration of a Chinese Inn*, page 21.)

March 26th.—Passed a large temple having several idols in it. Mr. Henry Taylor spoke to some men in charge. They were exceedingly dull; knew nothing about God, poor blind guides! The country is charming, and is skirted by a beautiful, high range of mountains.

My soul yearned that Jesus would draw near to me to-day, as to the two on their way to Emmaus. He did, and I mourned my past unfruitfulness and poverty, and earnestly I longed to be more like Him, and to be able to speak to this people. Soon I felt a little of His love filling my heart with the love of souls, and also to hope for the glorious times when the people of the villages shall be seen flocking to the house of God, and the Sunday School be filled with children who are now ignorant, and spend their time in playing about in the streets or fields. The day is coming when Christ shall reign. All those mountains may and shall pass away before the word of Christ to this people fails, or His love to the standard-bearers ceases.

The city is beautifully situated at the base of a range of mountains, and looks very nice in the distance. We enter through a large stone gate, and cross a small bridge of three spans; this bridge is very well built; over each space the head of some animal was projecting; there are remains all round which would lead one to conclude that it had once been a famous place. We purpose staying in a village outside the wall.

We secure a quiet inn, and after prayer, Mr. Henry Taylor and Yiao go forth with a large number of books. They return much encouraged by the deep attention paid by the people. Several small companies came to our inn to make further inquiries about the Gospel, and I must say that many seemed in earnest. Boys kept on coming in to buy books until we had to tell them to come again to-morrow. There is a great need for the Gospel in this place; it is customary for men in this district to carry a knife in their stocking, and, on the least provocation, to use it.

March 27th.—Soon after we were up, some little boys came to buy books; it was evident our stock of books had gone into a rapid consumption, and more were needed very soon; it was therefore concluded that I should return to Ju-ning-fu with the barrow, and send on more books; so I left, and the Lord brought me in safety to the city. I saw some instances of unequal yoking (see *frontispiece*). Some teams on the road were drawn by two oxen, an ass, and a pony, and others were ploughing with an ox and an ass. The hay-forks are of wood, three-pronged, gracefully bent; by some means they are grown like this.

March 28th.—Sent off the books early this morning to Bro. Taylor. We have two small rooms here—a sitting-room and bed-room. The former has a door, a large window filled up with bamboo, and mud walls dirty and written all over with poetry and sayings. Furniture: a greasy table and three stools. Bed-room: three beds—or, rather, three doors laid across six stools.

Conversed with the servants, to pick up a little of the language. Many have come in to see me. A hawker who heard Mr. Henry Taylor formerly, came and showed me the books he had bought. His father joined the Roman Catholics about a year ago, and had led sixty families to follow him. The Romanists are working very hard in the villages.

March 30th.—Mr. Taylor returned to-day, very much encouraged with the people of Choh-shan-hien; we are asking the Lord to give us a place there, if it be His will.

March 31st.—Mr. Wang has been in nearly all the day, reading and asking questions, and he says, as the Eunuch did, "I believe that Jesus is the Son of God; what doth hinder me from being baptised?" He does not worship idols. We are praying that the Lord will guide us concerning him.

April 1st.—Mr. Mu came to be baptised, after waiting about three months. After reading the Word and prayer with our brethren, they both confessed their faith in Christ, and refused to worship either their ancestors or idols; we decided to receive them in the Lord.

To arouse no unnecessary curiosity, our native brethren went on some time before us; we followed, and by some means we lost them, and wandered about. The word came to my mind, "In all thy ways acknowledge Him, and He shall direct thy paths." Brother Taylor prayed that we might find them, if it was the Lord's will, yet at the same time we were sure all would be well either way. We turned up another road and met our

brethren. They took us to a beautiful little stream; on either side were graves, and there it was my great privilege to assist my brother to baptise these two men,

THE FIRST-FRUITS OF HO-NAN,

In the name of the Lord. We trust that they have been quickened, raised, and seated with Christ. We pray that the Lord will fit them for His service. If it rejoiced our hearts to see these men, how much more must it rejoice the heart of Jesus to see of the travail of His soul. We returned to our inn, and after instructing them from several portions of the Word on the Lord's Supper, partook of it with them for the first time.

April 2nd.—Spent most of the day in religious exercises, and waited upon the Lord for guidance and blessing upon the coming week. Several little companies came in, and had the Gospel brought before them. Some appeared interested.

Toward sunset we took a short walk for exercise, and came upon the ruins of a large idolatrous establishment. There were several large buildings in a very dilapidated condition, the walls and roofs fallen away. In each the remains of large idols were to be seen. The rain had washed all the paint and tinsel off some, the mud also was gradually crumbling away, so that in some cases the head was left sticking upon a stick of wood; in others, a wooden leg was sticking out, or an arm tied up with a piece of string. Yet faith in some of these appears not to be entirely lost, for I noticed the remains of some incense sticks lately used before one of them. In the courtyard I noticed a very large bell, and the largest incense vase that I have seen of cast iron, weighing about 15 cwt., I should think. Bless God, "Ichabod" seems written on the place. As we were leaving, we passed the best of the buildings. It was exceedingly dirty, and contained a large number of idols; there was a coffin in one corner, and underneath it a beggar smoking opium.

April 3rd-8th.—Mr. Taylor left for Choh-shan-hien, where we hope a house may be obtained in answer to prayer. Yiao is left to preach the Gospel, and to help me in the language. Mr. Taylor returned with joy, having obtained a suitable house without difficulty.

April 10th.—Mr. Mu is willing to go and take charge of the house, and to do a little for Jesus as the way may open up. As we are leaving to-morrow, the landlord gave us a little feast. We were thankful for the disposition of the man towards us.

April 11th.—We left Ju-ning-fu for

SHANG-TSAI-HIEN,

about 75 li (25 miles). The landlord, on parting, gave us a piece of mutton, because there is poor fare along the road. The crops are suffering from drought. As the road is noted for robbers, there are soldiers' houses every few li; they are small and whitewashed, and have pictures of the instruments of punishment for evil doers. By the door are a flag, and several bamboo spears. Mr. Taylor has made several attempts to speak and sell books at this city, but the people have been very careless.

April 12th.—After prayer, we went forth: the street leading to the south gate is a very busy place. The city has a very fine wall. At the first place of speaking, the people filled the street, so great was the crowd. We moved to a more convenient spot, and there we stood upon the steps of a large house, and the crowd again filled the street. Many tried to listen to the Word, while many who came from curiosity to see us began to get unruly. Books were readily sold. We were followed some distance towards our inn, but the Lord kept us in safety. We returned with a large number of books, and took our stand by the city wall. It was difficult to say much, as the people were bent upon buying books. We hope that many will receive blessing through them, though strange to say very little fruit has been seen from such efforts; some gather the facts of the Gospel, but they need to have them explained. The Chinese will not be converted by book distribution, but by men and women preaching and teaching as Jesus commanded. Some buy because they are cheap. Sold 1,800 cash worth of books.

April 13th.—A Mr. Liu, a man baptised in connection with the London Missionary Society, the only Protestant in Ho-nan, visited Mr. Taylor and wished him to see a few of his friends who are desirous of hearing more of the Gospel.

April 14th.—The patience of the innkeeper was greatly tried

because of the crowds of troublesome people gathered at the door. We have to be quiet, to alay any cause for the mandarin to drive us away. This is a praying time for the seed sown. Mr. Henry Taylor returned, encouraged by the case of an old man. He was invited to preach in a small family settlement near Mr. Liu's. Many gathered to hear, and to see the foreigner, and heard the Gospel for the first time. They gave him a little feast before leaving, to show their appreciation of the visit.

April 15th.—Left for

TSHO-CHAU-K'EO

(102 li.) The small villages, or households, surrounded by clumps of trees, present a charming sight. Drought continues and the people are on the eve of rebellion in some districts. As we entered a village our barrowmen took off their hats, so as not to stop the rain, as the villagers were praying for rain. We passed a crowd standing round two young men beating gongs. On a table before them was some incense burning before some small idols. In the rear were two or three naked boys turning somersaults, thus helping the invocation of the idol. We reached our inn late, and selected a large shed, but the landlord persuaded us to take a smaller one, because robbers were in the neighbourhood. I could hear, close to our wall, a faint, agonising cry of a mother calling upon the fleeting spirit of her dying child to return. Oh! when will the time come when women shall teach these poor mothers of the sinner's Friend? We have a mat for our door, but we lie down in peace because the Lord our God is with us, to protect us. "The angel of the Lord encampeth round about them that fear Him."

April 16th.—We passed a small temple; on it and the mounds around were small flags of different colours, and a bowl to catch the rain. After prayer, Mr. Henry Taylor and Yiao went into the city. They were soon noticed, and a large crowd quickly gathered; it was almost impossible to speak, so they soon left, followed by thousands. "Lord, it is nothing with Thee to help, whether with many or with them that have no power." "Oh, Lord, Thou art our God; let not man prevail against Thee."

April 17th.—As the city was moved, and not desiring to be sent away from such an important place, we spent the morning in prayer. My brothers went forth; I tarried at home to pray. They returned to the inn rejoicing; the people were very orderly; some listened attentively; a few promised to visit us.

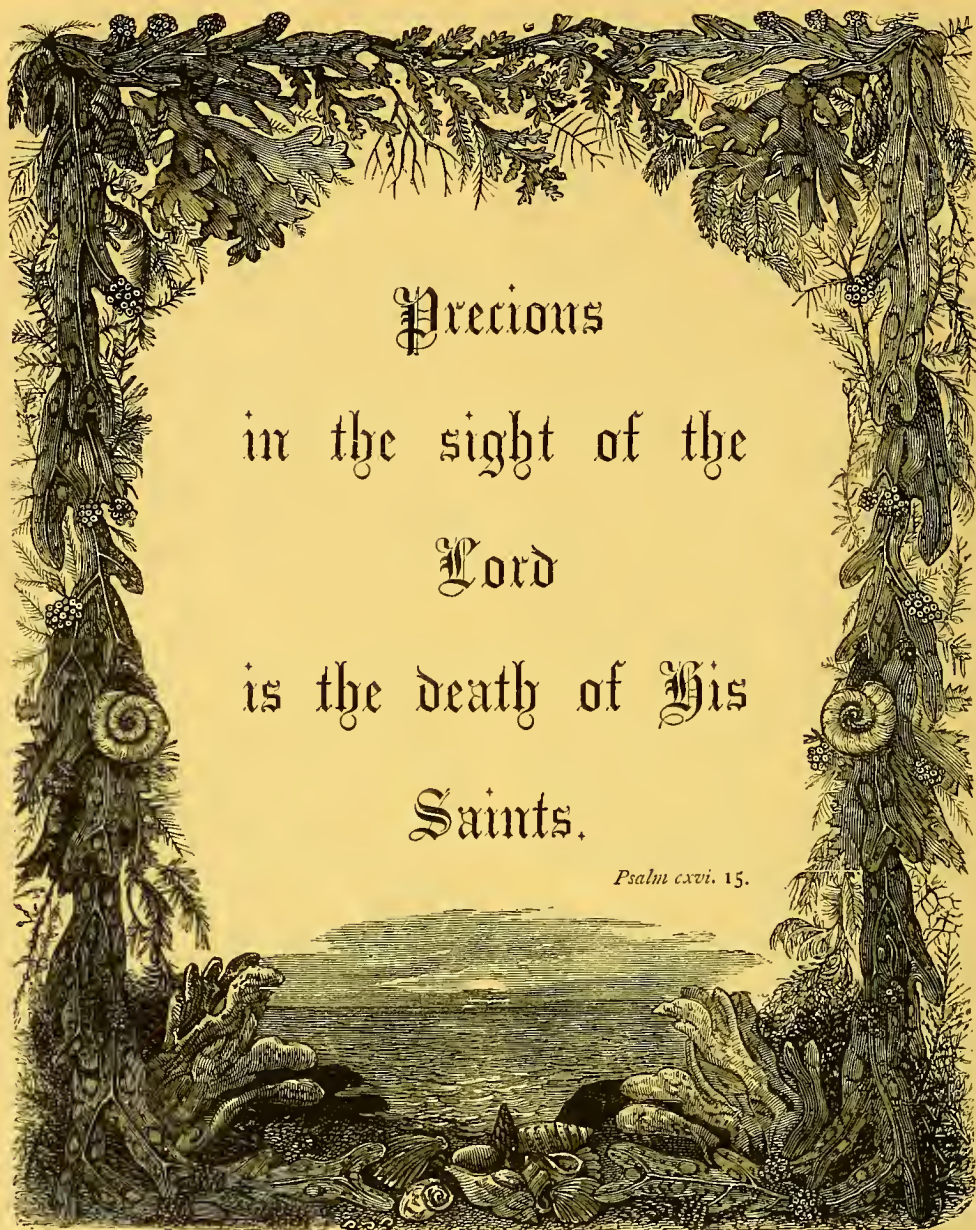
April 18th.—An idolatrous procession for rain passed our inn this morning. There were some musicians and incense-bearers, followed by some middle-aged women; after these a large yellow paper boat and crew, carried upon the shoulders of four men, who were giving it a shaking to move the paper men. This implied that water was needed to float it. The Gospel was preached to attentive crowds. A calico-seller—a Mahommedan—came to our inn; I tried to show him God's way of salvation from the Word. A few boys passed through the street, with wheat-wreaths on their heads, beating a gong, and praying for rain.

April 19th.—Mr. Henry Taylor and Yiao preached in a Mahommedan settlement in the morning. The people were restless; little interest could be aroused; not even a book was sold. After prayer, in the afternoon, we went again into the street; a crowd soon came together, and listened well. It is cheering to see the women, when they have an opportunity, how earnestly they listen!

April 20th.—This morning's preaching was like that of yesterday; our brethren need much of the Lord's grace; for coldness, indifference, and carelessness are often shown by the people. In the afternoon many listened attentively, and books were readily sold. We found we had the native Roman Catholic priest listening, and also that their drug shop was near, where medicine for opium-smokers is gratuitously dispensed. I hear that they have about a hundred converts, and that the shop is used as a meeting-place. May the Lord keep any who are interested from falling into the hands of the fowler! Upon many houses prayers are written, as "May the Ruler of Heaven give us rain!"

April 21st.—The crowds have encouraged our brethren. One of our visitors brought two friends; one had read our books, and was not satisfied without seeing Mr. Henry Taylor, to hear more.

April 22nd.—Crowds very attentive; one man asked how he could be saved. A gentleman visited us who bought a book on Mr. Henry Taylor's first journey, in a city 700 li from here.



Precious
 in the sight of the
 Lord
 is the death of His
 Saints.

Psalm cxvi. 15.

Obituary Notice.

(From Mr. McCarthy.)

THE DEATH OF MRS. WU.

THE power of a living faith to support and strengthen is never more truly shown than when the Christian, drawing near to the eternal world, prepares to meet that change which to so many is but a "leap in the dark." When friends and companions, and even the dearest and most loved ones, are *all* compelled to leave the departing soul to wing its solitary flight—when living words and parting wishes have been

exchanged for the last time, and everything is gradually fading away from view, then the power of a real trust and dependence upon the Saviour is most truly tested; and the truth of the Gospel of God's grace, as His power to salvation, most fully manifested.

It is indeed encouraging to the Lord's servants to see that the Gospel which so fully takes away the sting from death in our own favoured land, is no less power-

ful in these dark and dreary regions, where so many millions sit in the very valley of the shadow of death—that the Gospel is indeed to Jew or Greek, to Chinese or English, a mighty power; and that our Chinese friends, who through grace are enabled to receive it, are also sustained and comforted and enabled to glorify the Lord their Saviour even in the hour of death itself.

These thoughts have been suggested by the circumstances attending the lengthened illness and happy death of our sister, Mrs. Wu. Educated in the Presbyterian Mission School at Shanghai, she was, through the Lord's mercy, led to trust in that Saviour of whom she had heard so much, and whose wonderful life-story formed one of her principal books for study. Betrothed, and in due time married, she was within a few years left a widow with a baby to care for; which soon followed its father, having inherited his disease. About six years since, she was again united in marriage, this time to the evangelist Wu Cheng-tsan, and resided for a considerable time at Gan-k'ing. More lately they have been stationed at Ta-t'ung. This is a town situated on the Yang-tse River, between Wu-hu and Gan-k'ing, in the province of Ganhwy. Her husband being a native of that province, and a most trustworthy man, it was deemed desirable that he should labour in this place. As yet the harvest has not been reaped: nevertheless we may, with reason, expect that his faithful evangelistic efforts will not be without effect; labour cannot be in vain in the Lord. Mrs. Wu's influence, too, has been for good. She was naturally of a quiet and retiring disposition, and we often feared she lacked that zeal so desirable in the wife of a native helper. We are inclined *now*, however, to judge that it was less want of will than lack of physical energy, which prevented her from taking a more active part in helping her husband in his work. It always seemed a source of pleasure and enjoyment to her when any missionary visited the station; and she was always very pleased to have conversations about the Word. Now and then it would come to light that in her own quiet way she was seeking to instruct some of the neighbouring women in the truths of the Gospel. She had a very low estimate of her own ability, and, as for two or three years past she was more or less a continual sufferer, she was called upon to exhibit more of the passive than the active Christian graces.

About the end of last year she seemed much worse than she had been, and was therefore sent to Kiukiang, to be under the kind care of a resident American missionary doctor. Her case did not present any hopeful features, the disease having fully shown itself as consumption, and it was evident that her departure would only be a matter of time. She was then taken to, and cared for at, Gan-king. The more healthy situation of that city, as well as the careful nursing she received, and the return of warm sunshiny weather, all seemed to have a beneficial effect upon her health, and hopes were entertained that she might be spared a few years longer. After her return to Ta-t'ung she again relapsed, and about May we sent her, under her husband's care, to Shanghai.

While in Shanghai she had the pleasure of seeing the friends who had been so kind to her in her childhood and youth, and spent some time with them. On her return from this visit she seemed again to rally for a time, and we really hoped that the treatment ordered might tend to alleviate her symptoms and to prolong her life. This, however, was not to be. After a few months, she was prevented by increasing weakness from rising from her bed, and her husband, who had returned to his

post of duty when she had seemed better, had again to be recalled, as it was very evident that her stay would be short indeed.

The first Sunday after his arrival, as the native Christians were about to remember the Lord's dying love, Mrs. Wu expressed her desire to partake with the others. It was peculiarly affecting, and seemed to solemnise the minds of all present when the bread, having been partaken of in the chapel, was carried upstairs to her who was so soon to be called in to see the King in His beauty. In the same way she united in drinking the wine, which spoke of the blood which had cleansed her from sin, and prepared her for that home towards which she was day by day drawing nearer. She expressed her confidence in her Redeemer's love; and seemed happy in being permitted once more to partake with those she had known so long. Her poor husband, nearly heart-broken, was wonderfully sustained, and only broke down when drinking the wine he doubtless remembered that it would be the last time they could thus unite in remembering their Saviour's love and grace.

One could wish that those who have such low and poor thoughts of the power of the Gospel over the Chinese heart could have seen the love and attention shown to his wife by our dear brother during the few remaining days of her life. Day and night he watched, tended, and fed her. When others were present, or when they were absent, his place was ever by her side. Sometimes reading suitable passages from God's word—again, seeking to alleviate the pain of her chest, which at times was violent—and then snatching a few moments sleep while his dear partner seemed somewhat relieved. When she was suffering most, he would remind her of her Saviour's suffering for her; and the very mention of *that* name would bring peace, and even gladness, to the poor worn countenance. She often said that she knew Jesus would be with her all the way—that she knew that all her sins were put away by his precious blood. When her husband, in spite of his utmost efforts, would occasionally give way to weeping, she would tell him not to weep—that Jesus would not leave her, and would be with him too—and that he was to *pray* to Him.

She enjoyed very much to have united prayer in her room, and to hear passages read from the Scriptures, though towards the end she could not bear much talking at one time. She liked, too, to stretch out her thin wasted hand, and grasp the hand of any friend who came in to talk with her, and would look up with so calm and peaceful a look that one could not but be thankful, and bless the Lord for the grace and patience which He was giving to His poor weak one.

The end drawing nearer and nearer, she gradually lost strength and the power to take nourishment; but to the very last, and when she could express it in no other way, she showed by the pressure of the hand that Jesus was near and precious to her. And so she passed away at early dawn, in the presence of Miss Wilson and myself, who had watched her through the night, with her husband and one or two of the native Christians, falling asleep, as it were, on the bosom of her Saviour. Another soul gathered home to be with the Lord—another to sing of His redeeming love throughout eternity.

May we not trust that the bereaved husband will be sustained by the prayers of the Lord's people who read these lines. And may we not expect that, in answer to such prayer, our brother's labours in the city of Hwuy-chau, where he is now residing, will be abundantly blessed, so that he may be made an instrument to win many precious souls for the Saviour's diadem. Amen.

Fung-shuy.

(Continued from page 7.)

TO RESTORE IMPAIRED FUNG-SHUY.

Fung-shuy, when disturbed, is restored in various ways. Sometimes the fung-shuy of an extensive region of country becomes disturbed or deranged. This is usually evinced by a great decline in business, or a general want of prosperity. The Fung-shuy *Sien-sang* is generally able to divine the cause, and suggest a remedy. When an extensive region is disturbed, they prescribe the erection of a pagoda, in some central position. These structures restore the equilibrium as far as the eye can see from their summits. Most of the pagodas have been erected in the interest of fung-shuy. Local rebellions and other public calamities are often attributed to some object that has destroyed the good fung-shuy, and allowed the murderous spirit to enter.

REBELLION CAUSED BY BAD FUNG-SHUY.

Take the case of Shanghai. A few years ago, when the rebels left the city, the Fung-shuy *Sien-sangs* were employed to discover the cause of the disturbance in fung-shuy, and consequently the cause of the local rebellion. Their attention was directed to a large new temple within the north gate called the *Quang-Foh-sz*.* They found on inquiry that the *Quang-tong* and *Foh-kien* men were mainly instrumental in rebuilding the temple, and the largest donor was the keeper of a house of ill-fame. As such men are called in common parlance *Oo-tyü*, a tortoise, they made strict examination to see if the temple and plot of ground had any resemblance to that disreputable animal. To the astonishment of all, it was found to be a perfect representation of a tortoise travelling south. It was bounded on the four sides by a street and water, with a stone bridge at the four corners representing the four feet of a tortoise. There was a stone bridge just in front of the temple door, representing his head, and two wells at the door, representing the animal's eyes, and a large tree in the rear, representing his tail turned up, while the temple itself represented the body of the odious thing. If anything was wanting to confirm them in their suspicions that the temple, from its resemblance to the tortoise was the cause of the local rebellion, its name, *Quang-Foh-sz*, was quite sufficient to remove all doubts; for the city was taken by *Quang-tong* and *Foh-kien* men, who entered at the north gate, just in the rear of the temple. Now as *Quang-Foh-sz* was found to be bad fung-shuy, something must be done to correct it. They dare not order it to be pulled down, for it was occupied by the gods. The Fung-shuy *Sien-sang* had no difficulty in finding a remedy, both simple and effectual. They decided that to change the name of the temple, and put out the eyes of the animal, would be quite sufficient to render him incapable of doing further injury. The order was given, and the wells were filled up, and the name of the temple changed to *Oo-zung te yih san*.

TRADE INJURED.

Again, about twelve months ago, the merchants within the city of Shanghai became alarmed at the great falling-off of business within the walls. The Fung-shuy *Sien-sangs* were consulted to ascertain the cause. The cause

* *Quang-Foh-sz* means *Quang-tong*, and *Foh-kien* Temple.

was soon discovered. As the little north gate was simply a hole in the wall, without the ordinary fender and side entrance, the good influences from the south passed without obstruction into the foreign community, while the evil from the north flowed in. The order was given to build the circular wall with a side entrance, which we all know was done without any apparent reason, as there was no danger of an attack from that quarter, it being well defended by the foreign settlements. Unfortunately for the credit of the Fung-shuy, trade has not revived within the city.

MAGISTRATE'S LIFE LOST.

Again, during the time the rebels occupied the city, the *Ya-mun* of the district magistrate was destroyed. A short time previous to this a magistrate had died, and his death was attributed by the Fung-shuy *Sien-sang* to my church tower, which was due north of the *Ya-mun*. (It must be borne in mind that the influence of Fung-shuy, when undisturbed, proceeds in a line due north and south.) When the rebels left the city, and the local authorities were about to resume their old positions, they sent to me a deputation to consult in regard to pulling down my church tower, stating as a reason that it had been the cause of one magistrate's death, and consequently no one was willing to serve while thus exposed. My proposition to discuss the matter with the mandarins was declined. Application was then made to high authorities for the privilege of moving the *Ya-mun* to some other part of the city. This was not granted. Finding it must be rebuilt on the exposed lot, they called many Fung-shuy *Sien-sangs* and priests to devise some means of counteracting the evil to which the place was exposed. All, at the first view, pronounced the position bad.

After a few days' consultation and feasting, one astute fellow was able to exclaim, in language equivalent to "eureka, eureka,"—"Nothing could be more simple; build the *Ya-mun* on the old lot, but do not place it due north and south." Thus, as the murderous spirit proceeds due south, when it passes the corner of the wall its course will diverge from the end wall, and no evil influence can possibly follow. The suggestion was adopted, and the *Ya-mun* stands to this day in that position. No magistrate has died there since the Fung-shuy was corrected.

Thousands of incidents in the lower walks of life might be adduced to illustrate the practical working of Fung-shuy; but, lest I should be tedious, I have confined myself to cases illustrating it among the educated, and those who should be ensamples to the people. With these facts, no one can say that this superstition is confined to the lower classes. Take one more instance in higher life:

FUNG-SHUY OF KU-YUNG.

Kü-yung, a city near Nanking, has a history in connection with Fung-shuy, well known in the northern and central provinces. Early in the Ming dynasty, a Fung-shuy *Sien-sang* discovered that that city would produce an emperor, and that all its population would be mandarins. The Emperor, alarmed at the prospect of being superseded by an appointment of this kind, took steps to have the Fung-shuy of that city corrected. It was decreed that the North Gate, at which the evil spirit entered, should be built up solid, and remain so, and that the people should devote themselves to other than literary pursuits. It is a well-known fact that Fung-shuy has kept the North Gate of Ku-yung closed for a period of over four hundred years. The people were ordered to choose one of three callings—a barber, corn-

cutter, or a bamboo-root shaver, each of which necessitated the use of sharp-edged instruments. (It is supposed that the *Sah ch'e*, murderous spirit, never comes near one who uses sharp-edged instruments.) In confirmation of the fact that such an order was issued, and that it was obeyed, we have ocular demonstration even at this day; seven-tenths of the dressers of the dried bamboo shoots, an equally large proportion of the corn-cutters in connection with the various bathing establishments, and the same proportion of the barbers of this city and of the many cities in the central provinces, are known to be Kū-yung men. The monopoly of these trades is readily conceded to them, since it is known to be decreed that they should get their rice in this way.

As every mandarin has a right to erect the official pole in front of his house, these people claimed it, and it was conceded in part. Each travelling barber was allowed to erect his official staff on his box. Anyone who will notice a travelling barber going about the streets with his chest of drawers slung on either end of a stick on his shoulder, will observe a rod in front projecting above the stick on his shoulder. This is his official pole, guaranteed to him for all time by the decrees of Fung-shuy. Thus, by closing the North Gate, and dispersing the male population, Kū-yung has been prevented from producing an emperor, and the empire has been saved. The few literary men from that city, when abroad, never hail from it, because of its bad reputation—they hail from Nanking.

FUNG-SHUY AND FOREIGN CIVILISATION.

A careful study of the foregoing facts connected with ancestral worship and Fung-shuy, will reveal to us the real secret of the opposition of the Chinese to foreigners and foreign civilisation. We dig up their graves, and force them to remove their ancestors to positions that may prove fatal to the repose and prosperity both of the living and the dead. We wish to introduce many innovations, as building cities, high towers, &c., without consulting Fung-shuy. We wish to erect telegraphic poles, build railroads, excavate dry docks, coal mines, gold mines, &c., &c., all of which are innovations, well calculated to destroy Fung-shuy, and excite rebellion in the world of darkness against the world of light. The consequence is, the Chinese in self-defence, naturally enough, oppose every aggressive movement made by foreigners. And when they are forced to yield a point, and sign a treaty granting new facilities for trade, and consequently new facilities for innovations, they never cease to indulge the hope that some time, in some way or another, they will be able to correct the evil, by forcing the foreigner back to the coast, at least, if not to his own country. Hence the systematic violation of all the treaties that have been made with China. So long as the Chinese retain their present views of their relations and obligations to the dead, we need not expect them to observe treaty stipulations unless they are forced to do it.

THE ONLY ANTIDOTE.

The great question is, how are we to correct their views of their relations and obligations to the dead? How are we to liberate them from their present bondage? Commerce will not do it. Science and civilisation will not accomplish the end effectually, neither will formal Christianity do it. It would be an easy matter to induce tens of thousands to learn a few of our cardinal tenets and submit to baptism, but that would not accomplish the end desired. Nothing short of regeneration, a change which consists in the renovation of the heart and life, will make the Chinaman a man of honour and

faith. This change cannot be effected without a knowledge of the true God and faith in our Lord Jesus Christ. The blessing of the Holy Spirit upon the Gospel preached and circulated, is the only power that can enlighten the mind and teach the Chinese to see that their superstitions and notions of their relations and obligations to the dead are all a fiction, and lead them to reverence, fear, love, and obey the only living and true God. The Gospel, then, is the *only* antidote for the woes of China. As ambassadors for Christ, let us be faithful to our trust; and though the obstacles to be surmounted increase, with our more thorough knowledge of the Chinese, let us not be discouraged. He who said, "Go ye therefore, and teach all nations," said, for our encouragement, "And, lo, I am with you always, even unto the end of the world."

Visit to Yang-chau.

(From the diary of Miss Goodman.)

BAPTISM OF FOUR CONVERTS.

August 15th.—Mr. McCarthy had arranged to take Miss Wilson, Miss Knight and me to Yang-chau, so we started about nine o'clock. It was a lovely morning, with a pleasant breeze on the water; we had a nice little boat, and went some distance up the river before entering the Grand Canal. We spent the time in singing and reading Chinese; and, after dinner in pic-nic style, we had prayer together, remembering our loved ones at home, and those in this land who could not enjoy the pleasures we were having. At a village about half-way our boatman drew us up to the bank for the boy to get some hot water for our tea; a cash worth (24 cash are equal to a penny) was sufficient for us all; it seems so strange to buy water, but it is always a very great convenience.

We reached Yang-chau about 1.30 P.M. Mr. Easton did not know which day we were coming, though we had sent him word that we intended to pay him a visit, so it seemed rather like taking him by storm for six of us to go in (our woman, and the boy who waits on us, are natives of that city, and went with us). Mr. Easton gave us a hearty welcome. We soon got into the garden; there are some large trees in it, which were very inviting to sit under, and a good deal of rockery about, rather overgrown with shrubs; it looks a little like a wilderness, but we enjoyed sitting in the cool on the well-house. In a little while we went to view the house that was the scene of the riot (recorded in the Occasional Papers); it was interesting to notice the different spots, and now there is much cause for joy and praise, where there has been much trial in the past. The power of the Gospel is beginning to be felt; there were four candidates for baptism; this was one reason why Mr. McCarthy wanted to go, and as he found them satisfactory, we agreed to remain another day, so that they could be baptised at once. They are interesting cases: one is the helper's wife, who had been a believer some time; another is his brother; the third is a man from the province of Shen-si (where Mr. Baller is about going, D.V.), but he has been brought up in Yang-chau, and learnt to know Jesus; the fourth is an old woman of eighty-four, the mother of our woman's step-mother. She is almost deaf, and can only hear about a word at a time, even if we speak very loudly to her; but she gave clear testimony that she was trusting in

Jesus, and that He alone had washed away her sins with his blood. Mr. McCarthy had a meeting with the natives in the evening. I was sorry not to be present, but was very poorly, and had to go to bed early. I had also an hour's rest in the afternoon quietly reading. The place was so still, not a sound but from the birds and insects; the house is more shut in and further from the street than the one at Chin-kiang, the quiet was very refreshing, and we all much enjoyed it.

About four o'clock, our woman came and asked us to go and visit some women who wanted to see us, so we went with her into two houses; they are rather a better class of women than we have seen in Chin-kiang. One was the wife of a small mandarin; they were all very polite to us, and so particular that we should take the seats of honour, according to our ages; of course tea was brought to us, and we were invited to remain and "eat rice." Our woman spoke to them of Jesus, and we tried to say a few words to them; we do long to be able to do more of this work; the women seldom go out, so have few opportunities of hearing the truth.

After tea Messrs. McCarthy and Easton took us to see a temple where there are 10,000 idols; it made our hearts sad, for the ceiling and every corner was covered with small images, and in two dark places in the room, where the largest number were, we saw two figures, representing one of the gods *asleep* on a Chinese bedstead. It seemed so dreadful to think that these poor people can fancy that worshipping these can do them any good. As we came out of the temple, we found a crowd collected to see us; Mr. McCarthy got into conversation with some men, so we left him, and he and Mr. Easton had a good time preaching to the people; it was the first time the latter had spoken in the street.

Wednesday, August 16th.—I was so weak and fit for nothing. I read a little, then slept, and woke much refreshed. Misses Wilson and Knight had some talk with the women who were to be baptised. After dinner we had the service; all looked very happy, and we felt encouraged by the privilege of seeing four thus publicly professing faith in Jesus; in the evening we met together again to remember our Lord's dying love.

Thursday.—After saying good-bye to the Christians, in whom we now felt a special interest, we left to return to Chin-kiang; it was eleven o'clock before we started, and the tide being against us, we were longer on the way. There was not much wind, so we felt the heat more, but we enjoyed the time in singing and reading, and Mr. McCarthy had a talk with the boatman; it was very interesting to find that he had known Mr. Taylor, and was one of the men belonging to his boat. Now the man has a wife and three children; she and the eldest boy help him to row. The Chinese work very hard in this way; when they cannot use the sails, the men walk along the banks of the canal and pull the boats with ropes—one man or more does this according to the size of the boat. They seem so patient over it, and often keep on for hours. I was rather amused also to notice how particular even the poor are in what they consider to be politeness in little things—they carry it too far sometimes. Mr. McCarthy asked the second child to give him a cup of tea out of their tea-pot, and the child was going to pass it with one hand, when his mother quickly told him to pass it with two; this of course being the correct manner in their eyes.

We arrived at Chin-kiang a little after six o'clock, all feeling much helped and cheered by our change. We found our friends separating after the usual prayer-meeting.

A CHINESE INN.

THE sketch represents a place of rest and refreshment, commonly to be found at the halting-stations on the highways in the interior, or at the villages on the banks of the great rivers of China. They frequently take the form of a small mud hut, having a dark interior filled with smoke, tea tables, forms, and an oven, where a cook is kept busy baking bread and frying puddings for the entertainment of the customers, whose favourite beverage is tea, although when times are good and the weather cold they indulge in something stronger, and which does inebriate, and that at a very cheap rate. In the darkest corner there are a row of glazed earthenware jars, containing a kind of Chinese whiskey, of which a thirsty carter may have a skinful for something considerably under a penny; when he will go quietly to sleep on the shaft of his cart, and his pony or mule, being used to it, will take him home. In addition to these conveniences there is an ingenious little furnace in front, having a long flue, through which the flame is driven by an air pump, and a row of hot water kettles, gradually increasing in size to suit the heat of the tongue of flame that passes up the flue beneath, so that they may be all kept boiling. The hot water is sold to passers-by, who usually carry with them their teapot and tea, so that they may have a hot cup at every station. This custom of carrying one's own tea is so common that it is difficult to procure a cup of tea in any of the restaurants, as they do not keep it, and do not care to go out of their way to buy it for you. To any one who travels in the interior of China we would strongly advise taking a supply of tea and a teapot. Although the plant may be growing around and at one's feet, it is near to impossible to get a cup that a foreigner would consider worth drinking; and as to using milk and sugar the Chinese look upon the practice as a barbarous device of the "foreign devil."—*The Graphic*.

Work in Gan-kiang.

(The Capital of the Gan-hwuy Province.)

FROM THE DIARY OF MR. PEARSE.

September 14th.—It is six months to-day since I landed in China; the time seems to have passed very quickly. I am not quite so far advanced in the language as I expected to be at the end of six months, and I still make some very odd mistakes. For instance, one day a mandarin sent his card, and the evangelist came upstairs for one of mine to send in return; when he asked me for it, I began to take off my queue, thinking the barber wanted to dress it, as I had been speaking about having it done. The word for a visiting card is so like that for queue that the slight difference in pronunciation may easily be overlooked.

On Sunday I ventured to speak a little on the street. I had been out before with Mr. King and others, and had spoken a few words, but had not before gone out by myself. But I thought there was no one else to tell them of Jesus, so I would do the best I could. When I began to give tracts away, I soon got a crowd around me, but I did not get on very well: one man stood at a house door just opposite me, and imitated my words and gestures for the amusement of my hearers. The children were noisy, and the people whom I wanted to listen to me kept up a continuous conversation. They ask many questions, but unfortunately their questions generally are not about what they must do to be saved, but what is my age, and how many children have I; are my parents living; what do we eat in England; have we horses, donkeys, &c., and no end of similar questions. Altogether, I was not encouraged by my first attempt at street preaching in China, but next day I went out again, and this time the reception I met with was more encouraging; several people listened to me patiently, and I was able to tell the "old, old story" without interruption, and so perhaps for the first time some heard of a Saviour who died for them. But, oh, it is so trying to be obliged to confine oneself to a few broken



A CHINESE INN.

From the Crossbill.

H.M.

sentences when one longs to tell them of the wondrous grace and love of our God. The evangelist who labours here has now gone to Nankin for a week or so, so I open the chapel every day and speak to any who may come in: by that means I get an opportunity of telling to some every day the story of the cross, and I hope by the practice I thus get in speaking to be better able to speak out of doors when the evangelist returns to take the work in the chapel.

September 20th.—I think the Lord has given us one soul here just to encourage us to go on sowing in faith. Some four or five months ago an old man came into the chapel because he had no employment at the time, and heard the Gospel. Being interested in what he heard, he came again and again; and he seems to have received the truth with the simplicity of a child. *For more than thirty years* he had abstained from eating flesh, hoping thereby to accumulate a stock of merit which should stand him good stead against the time to come. When he was told that this could do him no good, that we could not accumulate any merit, nor did we need to do so, as the merit of Jesus would be reckoned to the account of those who believed in Him, he ceased to be a vegetarian. When he had been to hear the Gospel a good many times, the evangelist gave him a catechism containing the leading doctrines of Christianity, and also a copy of St. Mark's Gospel. These books he read eagerly: his son tells us he would be reading even when out of doors, so anxious was he to learn how he might become possessed of the treasure he had thus unexpectedly lighted upon. After a while he was taken ill, and now he has gone, I hope, to meet the Saviour whom he had so lately learned to know. I can fancy with what delight and astonishment he would regard the glories of heaven, as they first broke upon his view. The poor Chinaman's brightest idea of existence after death is that when he may return to earth again he may occupy a higher position than that which he had previous to his death; and what they most dread is that they may return as an ass or other beast of burden, or as a poor man who would have to work hard for his living.

During his illness he continued to read his two books when he was able, and gave very special injunctions that no paper money, paper houses, &c., were to be burned at his grave; he said he trusted in Jesus now, and these things were of no use. The friends of deceased persons burn imitation horses, houses, furniture, food, money, and, indeed, almost everything that is used during life, all made of paper, &c., as it is supposed that these things will be required in the world to which the spirits of the departed have gone. These he wished not to be burned, and no other idolatrous customs to be observed. Often during his illness, his son tells us, he prayed to God, telling him that he had served Satan a long time, but he was not going to serve him any more; that he deserved to be punished for his sins, and wanted them to be forgiven, and himself prepared to live for ever in heaven. We believe that he died trusting in Jesus. May this be one of very many who shall go from Gan-k'ing to the presence of the Lord. I believe it will be so.

October 2nd.—On Friday last, Brother Parker arrived from Chin-Kiang; he is on his way to Ta-t'ung. The people are all in an excited state again. This time it is not from the prospect of war with any foreign power; thank God, that question is settled for the present. What the people fear now is an outbreak of the rebels. It appears that some four or five months since, four men were executed here for cutting off queues, and before the sentence was carried out, they divulged to the authorities of this city a terrible secret, to wit, that on the 15th of the Chinese 8th month (to-day) at 12 o'clock at night, an attack upon the city was arranged, and the people were to be killed, and also that a simultaneous attack was to be made on other places. Proclamations have been issued concerning the threatened rebellion by the Governor-General at Nankin. Men are stationed at the city gates to examine strangers as to their business before they are allowed to enter the city. We have received a large reinforcement of soldiers from Nankin, so that we have now about 3,000 armed men who patrol the streets through the night, all ready for action at a moment's notice; and as it is reported amongst the people that these dreaded foes are *to come in the clouds* they will need to be in readiness, for they may possibly not get much notice of their arrival.

I continue to do a little speaking in the streets, choosing the quieter parts of the city, as I find I can at present speak better to a few than to a great number of people. Sometimes they understand me pretty well; I trust that through my speaking to them, they may be induced to come and hear the Gospel at "Jesus' Hall," as the chapel is called in contradistinction to "Heaven's Lord's Hall," which is the name given to the Roman Catholic Chapels.

October 3rd.—The rebels did *not* come last night, and I slept soundly in spite of all the alarming reports; and as all is quiet now, the danger for the present is supposed to be over. I am just off to Ta-t'ung with Mr. Parker, with a view of making things comfortable there, as I have been before and know a little more Chinese than he does at present, having been out a few months longer.

October 7th.—Returned this morning from Ta-t'ung. We started from here about 9 o'clock, taking with us provisions for the way, and reached there (a distance of about fifty miles) the same night, but too late to go to the house; so we slept in the boat and put in our appearance the first thing in the morning. When we had breakfasted and had prayers, we got the servant up with a broom and set to work to make the place comfortable, and we were very well pleased with the change we effected. In the evening I spoke a little on the first chapter of John, the Baptist's testimony concerning Christ, and the need there was for those of us who had found Jesus to imitate Andrew and Philip in seeking to bring others to Him. Mr. Hsü, the Evangelist from Ch'i-chau happened to be there, and we had some prayer together.

I left early next morning, taking Mr. Hsü with me to his station. Reached there about five o'clock, having had a pretty fair wind, but the tide against us. The entrance to this place much delighted me. The branch of the river upon which the city is built, there forms itself into a large lake; all round are ranges of hills, some of them very high. The city itself struck me as being a poor place. It is true I did not see much of it on my way from the boat to our premises, but I saw many open spaces where houses had once been, and the ruins of a number of buildings, all the result of the rebellion.

When we left the city the moon was just rising, and for a long time I remained on deck (if I may use the expression—I mean outside of the little covered place that all the boats have within which we sleep) watching the delightful scenery by the light of the full moon. But I missed Mr. Parker. The evening before we had stood on deck when the moon was shining, singing "Abide with me," and many of the precious hymns which carried us back to England, and the many happy gatherings of God's children where we had joined in singing the same words. Yesterday morning we still had some forty miles to travel, and as there was no wind and the oars had to be used, our progress was slow. We stopped at three villages on the way, at each of which I distributed tracts, and preached to the people as well as I could. In one place there were but few people about, and they did not seem very anxious to hear what we had to say, so I said but little; but at the other two places I got good crowds, and they were pretty attentive. At the last of these, a large village about ten miles from here, we found the people sitting in front of the tea-shops round little tables, drinking tea and playing cards—little narrow slips of card, with some strange-looking hieroglyphics upon them—very much as they do before the cafes in France. My companion and myself having walked about five miles for exercise, were very glad to sit down at one of these little tables, whence we could see our boat when it should arrive and enjoy a cup of tea (not that we confined ourselves to *one* cup), and some Chinese cakes; these last, I dare say, our friends at home would not much appreciate, unless indeed they had had a five miles' walk by the river side. I enjoyed them as much as if they had been the best confectionery London could produce. We stopped at this place for the night under the protection of the gun-boat. Native gun-boats are to be found at all towns and villages of any size on the river, as a protection against robbers, who abound, and make travelling at night, especially in a small boat, very unsafe. We started this morning at daybreak, and having a good wind, reached here at ten o'clock, where I found all quiet.

For the Young.

A LETTER FROM MR. JUDD

To some Sunday-School Children.

MY DEAR FRIENDS,—A short time ago we received £1 10s. from you, for our help in the service of our Lord and Saviour. May He whom we serve Himself accept your kind offering, and repay your loving care of us in His own way and time.

Those little words, "for Jesus' sake," make all things, small or great, precious to God. Many of you who know and love the dear Saviour, have often given up the little you could spare to help to spread the glorious Gospel of His grace: and I hope you have still more often turned to the Lord God and asked Him, in the simplest way you could, to make us live to His glory among the heathen. You give the greatest of all help, my dear friends, when you kneel down and ask God to make us holy, loving, spiritual men and women, that the heathen may *always* see Christ Jesus in our lives. The Chinese have lots of books of their own which *exhort* them to be good, unselfish and pure; but they have no books which can *make* them good; and we wish them to see that the Gospel is the *power* of God unto all who believe.

Two days ago Mr. Broumton and myself were in the street preaching. A Chinese gentleman stood and listened. He asked some questions as to who Jesus was, which I answered. He then followed us home some half a mile, and we sat and talked together for about an hour. "Oh," said he, "your doctrine is very much like ours, for we have some wonderful stories about persons doing miracles." "But," I said, "Jesus is a Saviour." "Oh yes, we Chinese have a saviour, too," he replied, "the compassionate and merciful goddess of mercy, saviour of the world." "No," I said, "there is a great difference. The Father of the Lord Jesus Christ was *God*; the father of your goddess of mercy was only a man. Jesus died for our sins and rose again, and went up to heaven, and His own disciples *saw* Him ascend." At this the man appeared somewhat surprised. I then read with him part of Acts i. about the Saviour's ascension and the promise of His coming again. "Now," I said, "no one ever saw your idols rise from the dead, nor do any of your books say that anyone ever saw them go up to heaven; but the Lord's disciples wrote what they had *seen*. Besides which, I see that many thousands of the followers of Confucius, of Buddha, and of the goddess of mercy are still no better than other people: they lie, they cheat, take opium, and commit all kinds of sins; but we find that the Lord Jesus changes the heart and is able to save us from sin."

"What," he said, "do you mean that your Saviour really changes your hearts?"

"Indeed I do, for He has changed mine. Once I loved bad things; now I love God and good things, and therefore I know in my heart that Jesus lives."

This seemed to surprise him. He bade us farewell, and promised to come again. His home is many, many miles away, so that we may never meet here again.

Now you see, dear friends, what the Chinese want—it is to *see* people who can be gentle, and pure, and unselfish; who can love their enemies, and testify that Jesus does change their hearts. Oh then, pray much for us that the *life of Jesus may be seen* in our mortal bodies.

A few days ago on passing our landlord's house I saw

that the windows were closed and boarded up, the doors all shut, and papers pasted upon them, with the words "don't enter." A ladder made of reeds was leaning over the front door, and a number of pieces of paper, made into artificial money, hung upon the ladder. The house floors were covered with dust from the stove. The family had all gone to spend a day and night in a neighbour's house, not to sleep, but to watch. What did it all mean? Why just this. One of the family had died a few days before and was buried. The Taoist priests had told them by calculations that on a certain day and hour the ghost of the dead person would be led into the house by the god of vengeance, and then taken back again into the dark regions. The ladder of reeds was for the man's spirit to enter the house. The paper money was for his use in the unseen world. The feast spread out in the house was to feast the god of vengeance and his prisoner. The dust spread on the floor was put there to see if he left any footprints, and to show whether he had been or not, for they say he comes in the shape of either a fowl or a cat, and as cats and fowls often get inside these empty houses, it is not difficult to find their footprints and to believe that the god of vengeance has been. After the time appointed by the heathen priests is passed over, a number of crackers are let off to drive away the god and all his evil influences. Of course the priests are well paid for their craft. Poor souls! Deceived and deceiving one another. They know nothing of God whose name and nature is love, and yet who alone can say "Vengeance is mine." They never love their gods, but dread them, and well they may, for most of them are hideous figures. The highest of all Chinese worship is to worship heaven and earth; they know of nothing beyond. They say that heaven is male and earth is female, and these are the parents of all persons and things. All the gods they worship (besides heaven and earth) are ancient men and women of renown. Oh then, let your hearts and ours swell with the praises of Him, who hath called us out of darkness into His marvellous light, and hath washed us in the precious blood of Christ.

A PEEP INTO A CHINESE PRISON.

By Mr. Judd.

I HAVE recently had two opportunities of visiting the prisoners in the chief magistrate's gaol. A native Christian, Hu, the tailor, has two relatives in prison on account of a village fight, and he is allowed to take them help in the way of food, &c. It may give some little idea of what Chinese life is if I tell you how these men came into prison. Most of the Chinese villages consist of one great family or clan. The wives are taken from other places, but men of another village seldom settle down in any but their own. Hence some few hundred persons of one name in each village. Where the Hu family live there is a large lake with abundance of fish. Last year they went to battle with another clan about this lake. Agricultural implements were used as weapons of war and the contest was fierce, many being wounded and two being killed. The two men now in gaol are there as the heads of the Hu family. Our Christian friend was happily away from his village at the time, or it would have been difficult for him to have escaped being drawn in with the rest.

In visiting the gaol we passed through the large open gates of the Ya-mun, and along a narrow passage which led us to the outer iron doors of the prison, which were open during the day. Inside these was a large wooden gate of bars through which we spoke to the prisoners

in the prison court-yard, which was surrounded with rooms. Many of the men were at liberty, walking about; others were bound with iron fetters and chains. On inquiring the cause of difference, I found it was no question of different crimes, but of who had money to give the gaoler to remove their irons during the day. About 800 cash (3s.) was the price of this indulgence. These poor men were here for every description of crime, from highway murderers down to men whose chief crime (?) was that they had not money enough to combat their opponents in law. Most of these men are not first tried, and condemned, and *then* punished, but severely tortured either to make them yield money or a confession of guilt. I saw one young man whose crime had not yet been proven, and who had been three years there, having been tortured with red hot irons applied to his legs to extort a confession. We spoke to these men for some time, on each visit, and the "Old, old story of the Cross" appeared to reach the hearts of some of them. One of them said, "We cannot come to be baptised." Of course I told them that that was not a necessity. The Lord Jesus wanted but faith in their hearts and true repentance. They were very glad of the Gospels and other books left with them.

Recent Intelligence.

With deep regret we record the death, at Chin-kiang, on the 31st of October, 1876, of Mrs. Stronach (better known to our readers as Mrs. Duncan), who for some years rendered valuable service in connection with the China Inland Mission, and endeared herself to many.

MR. TAYLOR writes from Chin-kiang:—"My arrival in China has been clouded by the removal of Mrs. Stronach. I saw her twice while conscious; she was happy in the Lord, but did not anticipate recovery.

"God is enabling me to make arrangements which will, I feel sure, be helpful. The day before I reached Shanghai I was taken poorly, and have been utterly prostrated. I am thankful to be better, though not well yet. I have been up to Yang-chau, partly for rest and change, partly to see how our sisters were getting on. Miss Wilson went up with me. The boys' school is now there. We had the Lord's Supper, twelve natives and eight Europeans—for Mr. Cameron had joined us—together celebrated our Saviour's dying love. May many poor Yang-chau people be brought to know the same deep love! Mr. Cameron has left us for I-chang and Si-chuen. Mr. and Mrs. Baller and family with Miss Wilson have gone to Nankin, so that we may hope that the work there will be prosecuted with increased vigour during the coming winter.

Mr. Williamson baptised five persons at Din-tsi on Oct. 26th. Mr. Meadows has baptised eight or nine persons at Dzing-yün, and three have just been received at Chin-kiang, men from three provinces, Shen-si, Gan-hwuy, and Kiang-su. Let us thank God for this encouragement."

MR. HARVEY, writing from Bhamo on Nov. 7th, mentions that Mr. Stevenson and Mr. Soltau had gone to pay a visit to a Kah-ch'en chief on the hills. All were enjoying the cooler weather, and were much better in health.

A Request from China.

MIGHT I ask you to request the Lord's people to remember in earnest prayer three parties who left us last week to evangelize for some months in the three northern provinces of this vast empire. When this reaches you, they will (D.V.) be in the midst of millions of precious souls, who have no resident missionary to point out the way of hope and salvation. They will be far away from the Christian help and sympathy even of brother missionaries; and they will need at every step Divine guidance and help in dealing with the people, as well as the fulness of the Spirit's power resting upon them, that they may be enabled so to speak that numbers may be saved.

They request that the Lord's people would pray that they may be made soul-winners—that the Good Shepherd may find many of his wandering and erring sheep in those provinces, and that they themselves may be kept faithful, and enabled to adorn the doctrine of God our Saviour. I ask your readers to keep before them the names of the provinces, and the men in them, and continually to lift up their hearts to God for them as they read them. Yours faithfully in Jesus,

J. M'C.

China Inland Mission, Chinkiang, Oct. 25.

The following are the names of the provinces and pioneers referred to:—

Shansi: Mr. Turner, Mr. James, and two native brethren.

Shensi: Mr. King, Mr. Budd, and two native brethren.

Kansuh: Mr. Eastor, Mr. Parker, and two native brethren.

From "The Christian."

Feeling deeply the importance of the above request, we quote the following from a letter to *The Christian* by Lord Radstock in reference to it.

"It may be that the request for prayer for the twelve preachers of the Gospel going to Shensi, Shansi, and Kansuh, has scarcely conveyed to the Church of Christ the unspeakable importance and blessedness of the service undertaken. A glance at the map will show that a journey of about 800 miles is needed before Shensi and Shansi can be reached, and that probably 1,100 miles will have to be traversed by those going to Kansuh. There are, I believe, upwards of 40,000,000 in these provinces, and it is to the disgrace of the Church of Christ that they have never yet had preached to them the Gospel, which God commanded to be preached to 'every creature,' and which cost *Him* the tremendous sacrifice of His only Son.

"Surely these servants of God ought to have the most heartfelt sympathy and constant prayers of the whole Church.

"While thus writing, I do hope that the solemn appeal to the Church of Christ in the *China's Millions* for December will find some who have 'ears to hear.' There God's servant says (page 224)—'We spend our mornings and afternoons in visiting the neighbouring towns and villages. In each place we are constrained to exclaim, 'The fields are white to the harvest.' A couple of missionaries might be employed at this one out-station; and it would soon be a time of reaping rather than sowing.' WHY are so many staying at home in comparative sloth, when four months' study of the vernacular Chinese would enable them to begin to work?' Let us beseech God continually to awaken His church to seize the privileges and opportunities which are so manifestly within their reach.

"Behold I come quickly, and my reward is with Me to give to every man according as his work shall be."

Yours in the Gospel, RADSTOCK.

"P.S.—I do hope your readers who have not done so will procure the December number of the *China's Millions*, or the annual volume, and pray over it with the map open, and God's word ringing in their ears, 'Go ye into all the world, and preach the word to every creature.'"

Later letters inform us that Mr. Cameron and Mr. Nicoll have started for Si-chuen. They, too, will need our prayers; as also Mr. Henry Taylor and Mr. Clarke in returning to Ho-nan which they were compelled to leave for a time.

CHINA'S MILLIONS.



[From "The Graphic."]

A Street Fortune-teller.

IN our number for September, 1875, we gave an article on fortune-telling in China, illustrated by a woodcut. The professor of the art there delineated used a trained bird to draw lots, from which he professed to gather the future success or non-success of the applicant in the various pursuits about which he was consulted. This month we give an illustration of another street

fortune-teller, who professes, by combining and dissecting the "eight characters" (which were fully explained in the article above referred to) to gather the future fortune of his patrons.

Our young readers will notice that the fortune-teller has his spectacles suspended by a string, which passes behind the ear, somewhat drawing forward the lobe by

their weight. It will be seen that he holds his pen, or rather writing-pencil (for the Chinese write with a stiffened camel's or rabbit's hair pencil) perpendicularly, as the Chinese always do in writing. The woman consulting him is so well dressed that we might take her for a lady, did not her large feet, and the fact of her being in the street at all, intimate that her origin and present circumstances are rather below than above the middle class of society. Another feature of Chinese life is well illustrated in the woodcut. Privacy is unknown there. The merest stranger passing in the

street feels a perfect right to listen to her business, to offer his opinions about it, and to comment on the prognostications of the fortune-teller—nor will it ever occur to the inquirer that there is any impropriety in this. Thus, in the cut before us, a labouring man, wearing his sun-hat and smoking his pipe, is listening at one side of the table, and a blind beggar and a couple of urchins are similarly occupied at the other. "Liberty, equality, and fraternity," are practically exemplified to an extent not always agreeable to a visitor from the West.

The Work of God in T'ai-chau.

FROM MR. JAS. WILLIAMSON.

Report from July to Sept., 1876.

T'AI-CHAU.

DURING the past quarter we have had reason to thank God and take courage, and at some of our country stations we are meeting with a little to cheer and encourage us. We much need a more comfortable and respectable place of worship at T'ai-chau, our present one being small, and badly lighted; as also it is closely connected with the rooms in which we live, neither the privacy of the dwelling nor the quiet of the chapel can be sufficiently secured under present circumstances. The attendance has not been very large of late; but we are encouraged by the *regular* presence of several, who are manifesting some interest in the truth.

On September 24th we baptised two men, one an old farmer,* aged 65, who resides at a village † about 60 li (20 miles) to the westward, the other ‡ a man aged 32, a native of the same district, but at present residing in this city, plying his vocation of a candy-seller in the streets and country districts.

The case of the old man is a rather interesting one. One Tuesday, about noon, he came to this place; he told us that for years he had been a zealous leader of idol worship, organising parties to go to the temples, and worship idols. He found that all his zeal and energy spent in the worship of the gods did not give him peace in the prospect of death, and he, therefore, resolved to become more strict, to abstain from animal food, and to devote his whole time to idol worship. He mentioned his intention to a Mr. Tsong, who had been here occasionally, and heard the Gospel, but who manifests more interest in foreign science. Mr. Tsong said to him, "If you want to 'sin-ang' (lead a religious life), you should go to T'ai-chau to the chapel, and they will tell you the true way to prepare for the future life."

Notwithstanding his advanced age, and the extreme heat, he walked the twenty miles to the city, called on a friend, and asked him to conduct him to this place. He stayed in the city several days, coming every day and spending most of his time with us. Liu, the native pastor, had many interesting conversations with him; and light seemed gradually to break into his mind. His eagerness to hear showed that he was a man in earnest

to have the question solved "What must I do to be saved?"

After spending the Sabbath here he returned home; but two weeks later he came again, arriving late on Saturday evening. He came on that day in order that he might spend the day of rest with us. He told us that on the previous Sabbath he had gone to an upper room taking his son along with him, and having closed the shutters, he knelt down and prayed to God according to the best of his ability. This, he said, was all he could do towards Sabbath observance at home. He spent a day or two here to rest, and then returned home.

About two weeks later, he again came over, and this time he applied for baptism. He said God had truly guided him to this place, for he was like a blind man groping in darkness until he came here and heard the glad tidings of salvation. We set before him the difficulty and opposition he would meet with by becoming a disciple of Jesus, and asked him what he would do if such a profession should involve the loss of all, and even life itself. He quietly replied that in the course of things he could not hope to live much longer at any rate, and that the loss of life would only be an earlier ushering him into that happiness, which he hoped to enjoy through the merits of his Saviour.

Among the spectators of his baptism was Mr. Tsong, the man who first directed him here, and Mr. Ling, the friend who conducted him to this place. The former is an intelligent man, of an inquiring turn of mind; the latter practices as a doctor in this city, and seems a little interested. May the Lord lead both these men to decision. We have subsequently learned that since the old man returned home, he has had to endure a great deal of opposition from his own family and neighbours.

The other man who was baptised has been an inquirer for a considerable time, and seems to use his influence in persuading others to hear the Gospel. There are several others who regularly attend the services; but we cannot say much regarding them at present.

HWANG-YEN CITY.

At this place matters seem to continue stationary; we have one member and two inquirers. Our pre-

* Called Kyin Nyu-ing. † Za-ling. ‡ Dzing Ju-chong.

sent premises are small, and in some respects unsuitable; several attempts have been made to procure others, but hitherto without success.

DIEN-TSI TEMPLE.

There has been a considerable increase in the numbers of professed inquirers here, but it is to be feared that the majority of them are actuated by political motives. We often find when we examine applicants for baptism, and set before them the position we occupy, and that they cannot rely on us to assist them in any difficulty with their magistrates, that many of them cease attending. We have one candidate here, however, of whom we have good hopes, and the majority of the members seem to be going on well. At

YANG-FU-MIAO,

the four members give us much encouragement, and seem anxious to acquire a knowledge of the Scriptures. On market days there is a good attendance to hear the Gospel at the village. There are also five candidates for baptism, and several inquirers. One young man experiences much opposition from his father, who has threatened to murder him if he goes near the chapel.

T'AI-PING-HIEN.

For a time there seemed to be an unusual interest at this place, and numbers of professed inquirers crowded the chapel. The people somehow seemed to have got the idea that we were possessed of considerable political power, which would be exerted on their behalf if they were to join us. The Romanists are very numerous in this quarter, and by their assumption of political influence, and their interference in people's lawsuits, cause considerable jealousy in the minds of the rulers, and dissatisfaction among the majority of the people.

Judging us by the same standard, numbers seemed eager to join us. At a large village* about 40 li from the city, some man wrote us a letter inviting us to go and open a chapel, as a considerable number were ready to join us, and they would supply us with a house for a chapel. I received this offer with suspicion, but replied that I hoped soon to visit the place, and would see what could be done. Meantime a difficulty with one of our members occurred, which had the effect of undeceiving those who were seeking to join us from political motives. The writer of the letter came into the chapel just after I had paid a visit to the district magistrate. He seemed somewhat troubled, said very little, but whispered to one man that he had some affairs connected with a law-suit to attend to, and then abruptly left; promising to call on the following day, which he did not do. Other parties from the same place have ceased calling at the chapel, and their motive in inviting us to go to their place was no doubt a selfish one.

In the two southern counties,† we need to be very cautious, as many seek to join us from the above-mentioned causes; and some of our helpers have told me that they have been offered considerable sums of money to be allowed to use our name in connection with lawsuits. Some of the Romanists, I am told on good authority, obtain large sums in this way. The number of professed inquirers have now decreased considerably, and there is not so much probability of our having people to join us from mistaken motives. The members all seem to be doing well.

Our chapel at T'ai-ping-hien is situated in a very busy place, and is well adapted for a small preaching station. But we are now much in want of a place in a quieter locality, where the members might meet for worship, without being disturbed by the idle and curious crowds, which come in at their present place. We have been trying to rent such premises, but have not succeeded; there are places which might be purchased, or of which the lease might be secured, which would involve considerable outlay at first, but would be more economical in the end.

SIEN-KÜ CITY.

At this place there is not much apparent progress, a powerful clan influence seems to act as a great barrier in the way of any seeking to join us. The one member we have there still continues steadfast, and there are some who appear to be manifesting an interest in the truth. We need to pray much for the city and surrounding district.

KY'I-'ò.

Here we are meeting with much encouragement. The evangelist who is stationed here reports six or seven candidates for baptism. I hope soon to visit the place and examine them.

LATER TIDINGS.

NINE PERSONS BAPTISED.

About the beginning of October, I was preparing to set out for Ky'i-'ò, but a disturbance took place at a town only six miles off. I deemed it advisable not to go into the neighbourhood, lest it should be supposed that I was in any way connected with the disturbance. Pastor Liu, therefore, went over, who found all quiet at our station. He stayed a day or two, and examined nine candidates for baptism, four of whom (two males and two females) he baptised on the 12th of October. The evangelist (Uong-Kao) has been very ill of fever; he had to be carried home, and has been in a very serious state for the past two weeks. Now we have good hopes of his recovery.

About three weeks ago I went to Dien-tsi and spent several days there. I visited Yang-fu-Miao, and was much encouraged. I examined five candidates for baptism at the latter place, of whom four were accepted, and on October the 26th we baptised at Dien-tsi five men, including the above four.

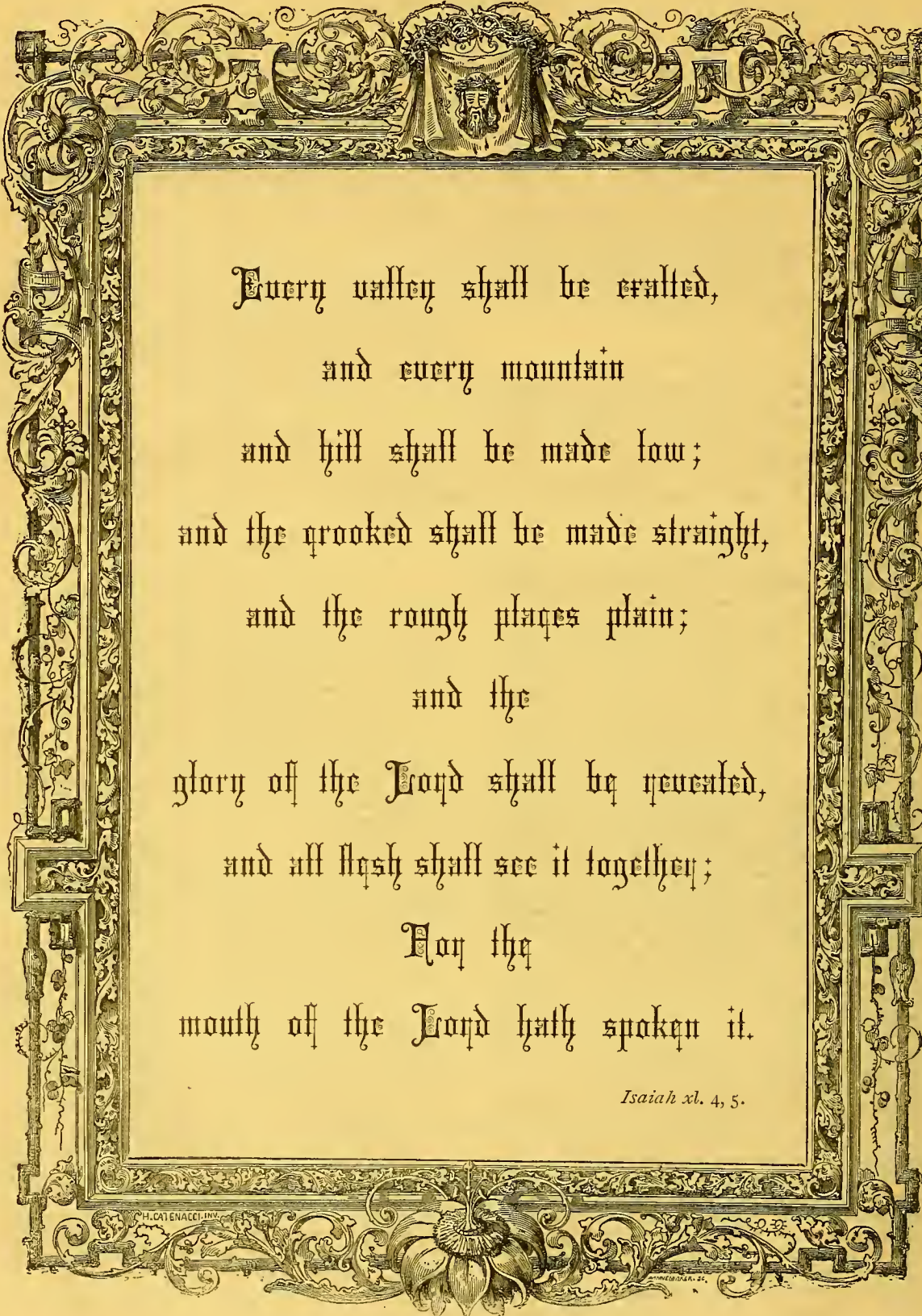
I enclose you pastor Ah-liang's account* of one of the men baptised, and of the circumstances which led to the conversion of his younger brother, whom I saw during my visit. His father has threatened to murder him if he goes near the chapel. He dare not do so in the meantime, for his father often goes to the chapel to see if he is there; and the neighbours say he is a very violent man, and might put his threat into execution. I exhorted the young man to be diligent in the discharge of his duty, to show his father all honour, and to pray much for him, and encouraged him to hope that by acting as a dutiful son, in all things lawful, he might be the means of doing his father good, and God might change his heart. There are some other inquirers at Dien-tsi, of whom I cannot write particularly at present.

T'ai-chau, November 9th, 1876.—Since our coming to this place I have enjoyed pretty good health. Mrs. Williamson has kept on the whole very well, and our little girl, now two years old, is thriving nicely.

* Called Nyuoh-wong.

† Hwang-yen and T'ai-ping.

* See pastor Ah-liang's letter in our next number.



Every valley shall be exalted,
and every mountain
and hill shall be made low;
and the crooked shall be made straight,
and the rough places plain;
and the
glory of the Lord shall be revealed,
and all flesh shall see it together;
For the
mouth of the Lord hath spoken it.

Isaiah xl. 4, 5.

China for Christ.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it."—*Isaiah xl. 4, 5.*

IN the third verse of this chapter the prophet has spoken anticipatively of the work of John the Baptist:—"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD; make straight in the desert a highway for our God." No easy task was it in those days to "prepare the way of the Lord." But doubtless John, who was familiar with the third verse, and quoted it in reply to the inquiries of the Pharisees, was also acquainted with and comforted by the following verses, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it."

Applicable to John the Baptist, whose work was preparatory to the first coming of Christ, the directions of the third verse, and the encouraging predictions of the fourth and fifth verses are not less applicable to ourselves, who are called upon to be "looking for and hastening" the second coming of Christ. By the preaching of the Gospel, we too are preparing "the way of the Lord;" for the Gospel must "be preached in all the world for a witness unto all nations," before the blessed consummation. And notwithstanding that more than eighteen hundred years have elapsed since our Lord's commission to His disciples, this preparatory work of the Church is so far from being completed that we need all the encouragement these verses can supply in the prosecution of our arduous and difficult enterprise.

In seeking to fulfil our Lord's command, grave difficulties and great obstacles are frequently met with. It is most important that we should view these from a right standpoint. How different an impression was produced on Caleb and Joshua by what they saw in the land of promise, from that made on the minds of the other ten spies! The height of the walls and the strength of the fortified cities—the gigantic stature and military prowess of the sons of Anak—the chariots of iron and the fiery steeds—were seen by all alike. But while the ten compared them with the weakness of Israel, and felt like grasshoppers, the two compared them with the might of Israel's God, and were strong in the Lord. Relying on the Almighty Arm, resting on the proved favour of Him who had smitten Egypt on their behalf, instead of fearing that *they* would be swallowed up by the Anakims, they boldly assert, "We are well able to overcome" the land, and as for its mighty men "they are *bread* for us." Every difficulty overcome by faith is "*bread*"—strength and nourishment—to the child of God. Such the Anakims might have proved to Israel; but Israel failed, as we too often fail, from want of faith. Let us seek to honour God with a full trust, and to serve Him with an unwavering confidence, and we shall find that of all His blessings, those that result from the things which unbelief most dreads are the choicest and most permanent.

But further, in the discharge of all our duties the object of the Christian is not merely to overcome difficul-

ties, to do good work, to bring things to a successful issue. His first object is in all this to glorify God. He finds, however, no small tendency both within himself, and in the hearts of his fellows, to give more or less of the praise which is due to God only, to one or other of the instrumentalities He may use and bless. God will not give His glory to another, and has frequently to *hide* the results of labour that He may "hide pride from man." Were all the successes that we desire visibly granted, how often would the Missionary organisation, the section of the Church of Christ, the talents and education of the labourers, the political and other facilities of the day, or some other instrumentality, receive if not claim its share, at least, of the credit of bringing about the valued results. If, then, God in His providence order that our work shall lead to valleys of difficulty which we cannot bridge over, to mountainous obstacles which we have no means of surmounting, to crooked paths which the united zeal and energy of the Church cannot make straight, to rough places that no human power can make plain, shall we be discouraged? Shall we not bless and praise His holy name for a clear platform on which His holy arm, ever working, though hiddenly, can be made bare—on which all flesh, and not merely the enlightened believer, must see the manifestation of the glory of the Lord? From this point of view our difficulties are seen to be for our greatest good and our best ground for encouragement.

Let us now consider the practical application of these principles to ourselves, to the work of God in general, and to that in China in particular.

I. Are there not many of us who are distressingly conscious of deep *valleys of deficiencies* that we know not how to fill up? of lack of power, or courage, or faith, or steadfastness? of temptations which we both fear and love, like the moth drawn to the candle, into which we too frequently weakly enter and weakly fail? Or, is our nature more prone to err from *excess* of energy? Are there *mountains and hills* which we cannot lay low? fiery tempers, impetuous dispositions, tendencies we have often tried to curb and rein, to keep within lawful limits, but in vain? Have we not both within us and around us *crooked* places which we cannot make straight? and *rough places* that all our efforts will not make plain? Have we not often felt helpless rather than strong in the Lord? helpless rather than triumphant? Yet let us not be cast down. Perhaps we have been trying to sanctify ourselves, to work from without inwards—to keep our whole body and soul and spirit blameless, and the result has been failure. We may have tried to work *in* our own salvation, instead of receiving by faith that God is doing *that*, and that what we have to do is to work it *out*—to work out in life that which He is working within in our hearts. Our failures may have destroyed our peace. "But the very God of peace" *can* do what we cannot do, "is able to sanctify" us wholly, and to preserve blameless our "whole spirit and soul and body." All true work begins within; and God works by purifying the heart by faith. First the root, then the fruit; and *all* of Him, though wrought out by us. Since, then, we have again and again proved our inability, shall we not see the more clearly the arm of the Lord revealed, and give Him all the glory.

II. Each worker for Christ, in his own particular sphere, meets with many valleys and mountains, crooked places and rough ones, which God alone can deal with. Let him rejoice not only that God's power is equal to the occasion, but also that there are difficulties of such a nature as to make the putting forth of that power a visible and notable thing. The loving, reverent, and

observant Christian sees the hand of God in every little event of daily life; but there are true believers even who fail to do so, while the world at large repudiates the idea of a particular providence. Our constantly recurring and daily needs are met by God's bounty: it is He who makes the handful of seed produce the plentiful harvest, who causes the rain from heaven, through the instrumentality of the vine to produce the wholesome wine, who heals each sufferer through the medium of constitutional powers or medical skill. Men, however, see only the secondary causes, and fail to recognise the hand of our God. But when the Lord Jesus multiplied the loaves and fishes, turned the water into wine, cleansed the leper and gave sight to the blind, the manifestation of Divine power was so distinct, as to leave no excuse to the most dull if they failed to acknowledge it. In the same way it needs the presence of special difficulties to manifest to all the working of God's mighty power, and for such difficulties we *may* and *should* be grateful, and not cast down.

III. But it is when we come to speak of the evangelisation of the whole Chinese Empire that we find the full value of these precious promises. The heart is lifted

up with triumph, the lips are filled with praise, as we review in this light the mighty difficulties to be overcome. China's vast extent, and the tedious methods of locomotion—its teeming millions, and the few who are sent to preach the glad tidings—the difficulties of the language, and the peculiarities of Chinese modes of thought—their own self-esteem, and their hostility to foreigners, heightened by the evils of the opium traffic and by our high-handed dealings with them—the obstacles springing from their ancient civilisation, and from ancestral worship and its concomitants—their religious views on the one hand, and scepticism and apathy on the other—a whole host of difficulties which would otherwise overwhelm the Christian Missionary, now only serve to deepen his joy, and to increase his assurance of the ultimate triumphs of the Gospel. "All flesh is as grass, and all the glory of man as the flower of grass; but the Word of the Lord endureth for ever." And this is the Word which by the Gospel we have to preach in every province of China, and in Chinese Tartary and Thibet: "The glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it."

Eighty Days in Ho-nan.

The first of the nine Unevangelized Provinces.

FROM THE DIARY OF MR. G. W. CLARKE.

(Continued from page 15.)

PROVIDENTIAL DELIVERANCE.

April 23rd.—The Gospel appeared to be touching the hearts of a few of the listeners to-day. A small military mandarin, with six soldiers, came to our inn, having had an exceedingly quick run from Hankow. He heard that foreigners were staying in the inn, and he very soon introduced himself, and entered freely into conversation on general topics. He heard the Gospel with interest for the first time. Once he said, "Then there is only one Christ for the whole world?"

There are two things about this visit we took as from the Lord—1st, his coming at the time he did; 2nd, the information he gave. It appeared that our native preacher was from his province, and there they were as brothers. After Mr. Henry Taylor's last visit to K'ai-fung-fu, which he left in a remarkable manner, a body of literary men came to the inn, and tore down the sign-board, and would have set fire to the room he occupied; but the mandarin remonstrated with them and they left. These men had bound themselves with an oath to kill Mr. Henry Taylor, and not finding him about the city, had come to the inn.

We thanked God for this information, and sought guidance. The example of the Lord Jesus never came home to my soul with such power before. Jesus, when He knew that wicked men sought His life, did not tempt them, but withdrew Himself into a quiet spot, "where John at first baptised, and there He abode, and many resorted unto Him . . . and many believed on Him there." Many difficulties came up, but it seemed that if rain were to come it would clear many of them away. We asked the Lord for rain, and shortly we heard the rain coming down in showers. We gave the mandarin some books, and he retired to read them.

April 24th.—Rain continues; the road is unfit for barrows. Our friend came in early and asked many questions about what he had read, and bowed his knees with us at morning prayers. He said, "If I learn this, of course I shall have to tell it to others. You leave your home to come and tell us this good news." Thus the wet day gave him an opportunity of hearing more of the Gospel.

April 25th.—Our friend left us this morning hoping to meet us again at K'ai-fung-fu. We hope to meet him in the New Jerusalem. The people are expecting the Foo-tai, the second great man of the province. He arrived in the afternoon with a large escort. Not the least sign of enthusiasm was manifested.

April 26th.—A man came in the morning who had often been in to converse about the Gospel. He had read some of our books, and was apparently thinking. He said, "I want to be a Christian, could you not give me some of the names of Jesus? I would have them written on a board, and worship it on the 1st and 15th of the month. He was pointed to Christ. When told that if he believed he would have to follow Jesus, he said, "Of course that is included."

April 27th.—We left for Kwei-teh-fu, about five days' journey. As the great man is before us, we must keep clear of his followers. We put up at a noted place called T'ai-ho-ling. It is a beautiful place, with large buildings, good walls, and well enclosed with trees. There are two large halls built by an emperor to his mother's memory, converted into temples. The first has a large idol shrine hung with magnificent silk curtains of many hues and patterns. The second is less elegant. The people say that behind is part of an emperor's body, who lived before the flood. His body was the receptacle of all diseases; he died, and his body was divided and sent to several places. Now there is a pilgrimage made by the afflicted every year. Our men informed us that the first man was an emperor, and wore clothes made of leaves. From the various expressions about the place, one would think that it was the Chinese garden of Eden. The idea is prevalent that all things had their origin here. Large meetings are held every year, and the Sacred Edict is used for exhorting the people. Our innkeeper is an intelligent man, and came in the evening to hear the Gospel.

April 28th.—The country is looking charming after the rain. God has not left Himself without a witness, yet the people give their praise to an idol. A barrowman is unwell. I saw to-day at work a small drill for sowing wheat; it is exceedingly simple, but does its work well.

April 29th.—"Consider how great things the Lord hath done for you," has been sweet to my soul to-day. A year to-day left Portland, United States, for home. Hired a man to help the sick man. We passed a grove of "hay forks" growing. The stem is about six feet high, and then three branches are trained to form the bend; when they are picked they look exceedingly nice.

DIFFICULTY WITH BARROWMEN.

April 30th.—We had to put up after a few li, both barrowmen sick; they are in some fever, nearly 400 miles from home and no doctor near. The Lord is with us. Mr. Henry Taylor and Yiao preached twice on the street. We had the Lord's Supper in the evening. Our old barrowmen have become very awkward; they saw their mates a little better, and then they burnt some paper and incense to an idol. When spoken to about it by Yiao they cursed him. We are all in a small room, yet even here the promise holds good, "I am with thee in all places."

May 1st.—We had to push on for Kwei-teh-fu, a day's journey. The old and new barrowmen gave us much trouble to-day. We had to put up at a poor inn. Men very sick.

May 2nd.—The sick men's mates are very selfish, and care very little for them. The younger of the sick men is a little better, but if touched by his mate he curses him; yet when we show him kindness he weeps. We may be involved in difficulty, because of giving them foreign medicine, if death should take place. After all our kindness to the old barrowmen, they are going to leave us to-morrow.

May 3rd.—Barrowmen left us this morning. We had special prayer for the sick. It is so blessed to realise that God is with us, and to let the peace of God rule our hearts by casting all our care upon Him.

May 4th.—The young man is spitting blood, we are in a strait, "The Great Physician now is near, the sympathising Jesus." We are in the right inn; it is very quiet: few people come near; we might have been crowded had we gone where we wanted.

May 5th to 8th.—The men improving and taking food. Mr. Henry Taylor and Yiao left for a small city seventy li distant to visit a gentleman who seemed favourably impressed on his former visit. He returned not much encouraged for the people were very careless. The gentleman was not so bright. He had read a Gospel, and when he came to the cruel treatment and death of Christ, he became enraged and burnt the book, and said he would have thrashed the man who did it. Mr. Henry Taylor endeavoured to show him that Christ died for his sins.

May 9th.—Our brethren went into the city to preach; some listened with great earnestness, books were readily sold, and some came to see us and heard the Gospel. The Foo-tai has left hurriedly for K'ai-fung-fu, as we hear there are some disturbances through the literati forbidding foreigners to live in the city. The Roman Catholics seem to have got into trouble there. The people are listening with great attention, and we hope that some have thought about their soul's salvation. A gentleman came to talk about the Gospel, apparently interested. Soon after he left, the landlord said the mandarin had ordered us to leave. Doubtless the visitor was a Yamen man. We need the wisdom of the serpent, and the harmlessness of the dove.

May 12th.—The men were now so far restored that we could leave them. With some small single barrows we set out on our homeward journey. We have now a fair sample of barrowmen; perhaps you might like to have a sketch of them; they are young men; their work is hard, their conduct is rough; self is seen in all their actions, love of money is their life, and if they can get you in a corner so as to make money out of you it is their delight. We want to make a good run, they are in no hurry. They halt for a drink of tea. Three men in our shed have two pots; these are soon refilled. Some bread and other food is next bought. The sun is getting high, and we are anxious to make the most of the cool part of the day. One kindly takes one of our pots of tea. "Now boys, hurry up." "Waiter bring two more pots of tea;" some peanuts also are brought. We hope to be away now, but our friends must have a little smoke, and a yarn. Then the wheels must be oiled—and at last we are off. We put up at the village where we stayed with the sick men. As we entered the place, I noticed some spears outside a small house for protection

against robbers. We heard that two or three days after we left, three Chinese travellers and two men of one of the inns had been killed by robbers. The Lord led us out of the place in time. "In perils of robbers." "In watchings often." We kept a watch. The Lord kept us in safety.

May 13th.—We had a very happy time in prayer. We found that our new barrowman had lost himself; he had no home, and was seeking work with his boy of eight years old. I often felt for the poor little fellow, his father instead of being away only a few hours was absent twelve days. He was so glad to see his father. We have decided to take them together to Hankow, and to put him in our school; his father is glad of the offer.

May 15th.—We heard this morning that at a small village we passed through, two miles from our resting place last night, a band of robbers pillaged more than ten barrows. "I am with thee." Reached T'so-chau-keo.

May 18th.—Making an arrangement for barrows to Hankow; it needed more than the skill of a Philadelphian lawyer to watch the proceedings. When all seems settled some little thing is discovered causing a new agreement to be written. Of late I have thought much of the words, "The grace of our Lord Jesus Christ," etc.; we need to know the power of it among this people.

May 19th to 21st.—The people are busy getting the wheat in. Some is cut with small bill-hooks, some pulled by the hand. I have seen a few cradle scythes. The threshing-floor is on the edge of the fields, a large stone roller is drawn over it by an ox and an ass muzzled, in a few instances by a pony. We followed a man for some distance who was wheeling home a wife he had bought. Reached Ju-ning-fu; and here the difficulty of taking the child any further came upon us like a thundercloud, and we knew not which way to turn, as we feared false reports. We could only call upon God to show us His salvation. He cleared all our difficulties away. We decided to leave both father and son here till Mr. Henry Taylor returns.

May 22nd.—We left for Choh-shan-hien; the parting from the man and his boy was felt by all. The father was in tears, and the dear little fellow was perplexed. He said to Mr. Henry Taylor, "Why do you cast me off? what have I done? where you go I will go." Our kind friend, the landlord, offers to give him his rice as long as he likes to stay. May the Lord reward him for all his kindness. Mr. Henry Taylor visited a doctor and his son who desires to be baptised; they are making progress in the Gospel.

May 23rd.—Visited Mr. Mu, and left Yiao to help on some who are inquiring the way.

May 24th to 31st.—We have taken a new road to go home, leading through a mountainous country nearly all the way. The scenery is very beautiful; the hills, from their base to their summit, are covered with vegetation. It is a rice-growing region. The rice-fields are terraced up in the gorges and valleys watered by the mountain-streams. The rice could be seen in its different stages from the blade to the winnowing. Here is a small patch of blades, growing in water, giving it a beautiful green colour. It is then tied up in small bunches, to be transplanted into fields covered with five to six inches of water, in which from ten to twenty men are busily at work planting handfuls about six inches apart. When a field is finished it looks like a large looking-glass with green sprigs stuck on it; elsewhere men and women were busy threshing with flails, and winnowing by throwing the grain in the air. The women must find it hard to work in the fields with little feet, or at the mill, where they have to walk round and round. Our barrowmen have become awkward. They caused us to lose a day by going to their homes. We had to put up at bad inns, and finally they put our goods down about 100 li from Hankow, and would not go a step farther. We had to give them four days' wages to take us five li, and pay 2,000 cash for a boat included in their contract.

May 31st.—We looked eagerly for Hankow. As soon as we landed we gave thanks to our blessed God and Father in Jesus for all the blessings He has given these eighty days, and for travelling mercies, just one long string of 800 miles. The trials of the journey have strengthened my faith in God. "He is good; a Stronghold in the day of trouble, and He knoweth them that trust in Him."

GOSPEL SEED IN CHINESE HEARTS ;

OR, THE STORY OF MRS. DZIU.

How wonderful are the means used of God to accomplish His purposes of love and mercy! What a history of marvels is presented in the experience of each saved soul! "His way is perfect."

Old Mrs. Dziu had heard something of the Gospel previous to attending our little chapel at Hang-chau. Some time previously, her son had left his distant home, and was living at Ning-po. There he became blind, and hearing of the skill of the far-famed foreign doctors, he paid them a visit in the hope of regaining his sight. He was asked to attend one of the chapels, and, although his natural sight was not restored, the light of the Gospel appeared to dawn in his soul.

On his return home he related to his mother, as he was able, what he had heard of Jesus and His love. The seed fell into good ground, and was treasured and nourished. Gladly would she have gone to Ning-po, which was the only place she knew of where she could hear more of Him for whom her heart longed; but that was not possible.

Whilst the good seed was thus springing up in her heart, that same seed in her son's heart was much choked with thorns and briars. Being hopelessly blind, he had determined to seek a livelihood by fortune-telling, a profitable and easy pursuit, but one which conscience could not approve of. About this time Mrs. Dziu came to Hang-chau, and in our little chapel heard more of that Saviour who had begun to draw her to Himself. She lodged with a young woman, who, afterwards becoming an inquirer, was glad of such a congenial companion, and together they came to our meetings. In this young woman we have an example of another class of hearers, referred to in our Lord's parable; in time of temptation she fell away, and became an habitual opium-smoker, and now never attends our services. "Some fell upon stony places." With increasing light and knowledge, Mrs. Dziu became more troubled about the pursuit and occupation of her son. Although old and dependent for daily bread, she was willing, for Christ's sake, to forego the temporal advantages of living with her son; but how could she leave her poor blind helpless boy? He could not even earn his living without her help, for she it was that arranged his room, lighted the incense, and ordered the other little things that were required in his fortune-telling. She did not like this work; and, whilst connected with sorcery, although believing in Jesus, and diligently learning to read the New Testament, we could not admit her to church membership. We loved the earnest old woman, and agreed to pray God to teach her what to do, and to clear her way for her. Prayer was soon answered. It is the custom in China, as it was in the time of Abraham, for the parent to find a wife for the child; but in this case the son, of his own accord, arranged to marry a heathen woman, and thus his mother was saved from what might have created another difficulty. Like most Chinese sons, he would gladly have had his mother live with him even when married, and would have helped to support her; but she felt she must leave him, and did. She now sought when able—for she was asthmatical and not strong—to earn a livelihood by keeping a little stall. At times she was helped a little by some of her fellow-disciples; but, lest outsiders should attribute her profession to the hope of temporal gain, and to lead her to trust in God, we did not give her much help.

She was a most exemplary student. Her sight was bad; but, putting on her spectacles, she would perseveringly plod away at every available moment. Her memory was poor and untrained, so she would repeat the syllables and words over and over again a hundred times, until she had got hold of them. She was asked to stay with the pastor's wife, and gladly did she avail herself of the opportunities for making progress thus presented. When not helping Mrs. Wong, nor spinning to earn a little money, she was at her book. The room she occupied during the day was under ours, and we could hear her spelling out God's Word, asking help where she was puzzled with a word or passage. Whenever we crossed her path she pounced upon us with an intelligent question, which it was a pleasure to answer.

When we were last at Hang-chau she was again with the pastor's wife, nursing her in a dangerous illness. She had read

through the New Testament once, and had commenced it a second time. Her failing health had obliged her to give up her stall, and she had taken to spinning. We left a dollar to be given her when she should return home, as a token of our appreciation of her kindness to Mrs. Wong. But when the money was given to her, she said, "Oh, I could not use that money to buy rice, or anything for myself. Now I shall be able, as soon as I can find a travelling companion, to go back to my native city, and tell all the people what I have learned. I was so wanting to tell them of Jesus." And go back she did, very shortly, and became, so far as we know, the first missionary to that dark city, which is still unworked. Her beaming countenance would vouch for the reality of the joy and peace of which she spoke—the fruit of the great salvation that was gladdening her last days.

In her case, the seed "fell in good ground, and brought forth fruit"—how much we cannot tell. Reader, what about the seed in *thy* heart?

Gambling.

GAMBLING, like opium-smoking, is universal in China, and is with the Chinese a most enslaving vice, practised in a variety of ways, and strangely mixed up with their most commonplace and most sacred observances. In their temples they toss the prognosticating sticks, in the hope of winning a good omen from some favourite idol. In the public streets the costermonger has his gaming table, which regulates his transactions with his poorest customers. The Chinese gamble themselves out of good society into bad, out of debt and into it; and, when the vice has mastered the most tender feelings of their nature, they gamble their wives and children, and finally themselves into bondage.

The subject of the illustration is the interior of a licensed gambling-house in the Portuguese settlement of Macao, held in high favour with the native Chinese, and the occasional resort of Europeans. The game may be simply termed odd and even, and is conducted on the following plan:—A disc on the table is divided into four parts, marked one, two, three, and four, and the player is at liberty to stake his venture on any of the above numbers. Behind the table stands the banker, who is remarkable for the expertness and precision with which he keeps the various accounts of the players, who, as a rule, open an account with the bank on entering. This account is kept in black characters on a pewter slab in front of the player, and is finally made up when the player's purse is cleared out, or the play is over, the bank charging seven per cent. interest on every transaction. When the stakes have been arranged, the man on the right hand takes up a handful of polished copper cash, which are placed in a heap at some distance from him. He then, with a long slender wand, picks out the cash on the table in fours, the remaining one, two, three, or four deciding the game. This is the part of the game which is most closely scrutinised by the players, more especially when the pile of cash is nearly told out, each player watching with a painful eagerness as the last pieces are carefully separated, and he reads his fate in the odd or even, as the wand is lifted from the last cash.



A GAMBLING HOUSE.

[From "The Graphic."]

Pioneer Journey to Shen-si.

(Another of the unoccupied provinces.)

FROM MR. F. W. BALLER.

"I LEFT Ching-kiang by native steamer on August 7th, staying a day at Gan-k'ing, where I met Mr. King. We left together for Han-kow on the 9th, arriving on the 11th. We went straight to the house of Mr. John, of the London Mission, who received us very kindly, and sent a man with us across to Mr. Judd's. Mr. John has a Shen-si man among his members, with whom he made an appointment to meet us the following afternoon to give us information. I met him and learned from him that there was good communication, both by land and by water, between Han-kow and Fan-cheng, a large town opposite to Siang-yang-fu in Hu-peh. The distance is 1,000 *li* (300 miles) by road, and 1,240 *li* by water. Thence there are two or three roads to the capital of the Shen-si province.

On Monday, Tsiang Soh-liang arrived from Chin-kiang, and on the following day we engaged a boat for Fan-cheng for 11,000 cash (rather more than two pounds sterling). We passed the night on the boat, hoping to get away by daybreak; but it was 10 a.m. before we really started, with a fair wind in our favour.

After going about 20 *li* we stayed at a customs' barrier, where a friend of the boatman was waiting for him, to settle an old debt contracted for opium smoking. The boatman being unwilling to settle up, a fight ensued, which resulted in one of the assistant boatmen leaving us, while the boatman himself sailed off in triumph. This did not look well for the first day, but we stayed ourselves on God, knowing that He would give sufficient grace. We made altogether 40 *li* that day, passing through some beautiful country scenery.

On the 18th we arrived at a small place, named Ts'ai-tien, where we preached and sold a few books. The people were inclined to be unfriendly, and argued a good deal about the Gospel. A little further on we crossed a small lake, and in the evening anchored at its mouth. A fair wind next day carried us as far as Kih-ma-k'eo, where we passed the night after preaching on the streets in the evening. The following day being Sunday we did not move. I had a good audience on the bank, while Mr. King succeeded in gaining an attentive hearing on the street. They received our tracts very readily, though looking upon us with a good deal of suspicion, owing to the "agitating reports." A good many had heard the Gospel before, and the name of Jesus seemed quite familiar to most of them.

The wind continued fair on Monday. Passed the night at a little village called Yang-ling-k'eo. The rain came down in torrents, the boat leaked, and mosquitoes were very numerous. Sleep was out of the question, so we got up and spent the night in killing mosquitoes and watching for the morning. Next day, the 22nd, made very poor progress. Reached Sien-tao-chen on the 23rd at noon. Spent an hour or so in preaching and selling books. The people listened very attentively. At our next stage, on the following day, the "agitating reports" were so numerous that we found some difficulty in getting a hearing. Sold some books, nevertheless, and were able to tell a few of God's love. During the 25th we sailed, with a fair wind, through very pretty country, cultivated to the water's edge. It was well wooded, and had pretty ranges of hills forming the back ground. Stayed at breakfast

time at a small village. Mr. King went ashore and preached. Having a fair wind, travelled the remainder of the day, and all the following one.

Sunday, 27th.—Spent the day at Lo-pa-wan, 20 *li* distant from the city Sha-yang. Soh-liang and I walked over, passing through a splendidly cultivated tract of country—cotton, hemp, wheat and rice growing abundantly. Clumps of trees scattered thickly over the country, reminded one of some of the lovely parts of Kent. But for the presence of small wayside temples, with the sentence, "Ask and it shall be given you," written over the head of some hideous idol, it was difficult to realise that one was in China. We preached and distributed tracts to several congregations, finding the Nankin mandarin dialect well understood. It was the Emperor's birthday, so the streets were decorated very gaily, and the people were occupied with the festivities common to such occasions. Mr. King, who remained at Lo-pa-wan, had also good congregations.

The next few days we made good progress, and by Thursday, the 31st, at 4 p.m., arrived within 30 *li* of our destination.

Being so near to Fan-cheng, I sent the evangelist over to the city, to make inquiries, and to see what would be the best arrangement; in the meantime we had special prayer for guidance and blessing.

The evangelist returned the next morning (Sept. 1st); his tidings were not very cheering. The mandarins were impressing all the boats to convey troops to Wu-chang, to keep the peace during the examination. There were only two or three carts, owing to the approaching examinations, so they would not go to the capital of Shen-si for less than 40 taels each (between £10 and £12), a price we could not afford to give. After prayer we decided to continue our journey by water as far as the first prefectural city of Shen-si.* Even then the difficulty was very great; a boat was scarcely to be had at any price, and at last we were compelled to give our boatman 40,000 cash (about £7). The distance from this place, Fan-cheng, is 1,280 *li* (384 miles).

We now went into Fan-cheng, and preached on the streets to rapidly changing congregations. On the following day (Saturday, Sept. 2nd) we preached in the city,† which is situated on the opposite bank of the river and is a large place, though not very densely populated, most of the business being transacted on the Fan-cheng side.

Sunday, Sept. 3rd. This morning a messenger from the assistant prefect came and invited us to call upon him. We sent him a letter, and some of our books by our evangelist, who returned with the information that the mandarin would call upon us later on in the day. He came about 5 p.m. He was very communicative, and promised to send two soldiers to accompany us as far as the limits of his jurisdiction, as the country is so unsettled. We thanked him and he departed. After he was gone Mr. King preached on the streets, the evangelist and I on the banks of the river; we had most attentive congregations and were glad to find we were fairly understood. We were glad also to meet with a Christian Chinaman, a member of one of the churches at Wu-chang.

Tuesday, Sept. 5th. We reached an important mart for goods and travellers from Shen-si and the other northern provinces. Its long wide streets are thronged with men of almost all these provinces. News of our arrival soon spread, and we were visited on the morning of the 6th by a small mandarin, who after inquiring all about us said that the military commander of the place wished

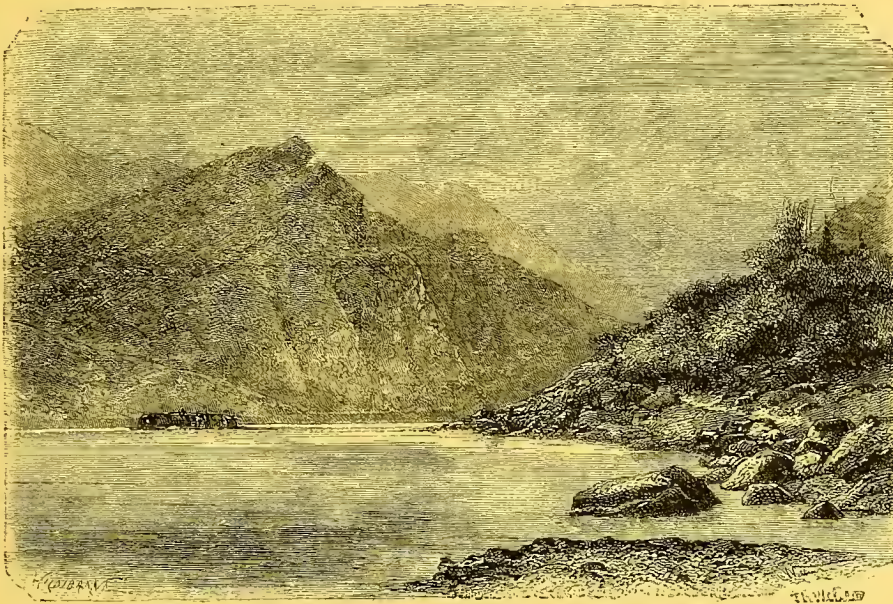
* Hing-gan-fu.

† Siang-yang-fu.

to see us. We accordingly called upon him, and found that he was a native of Nankin. He afterwards sent for our passports, and invited us to breakfast with him the following morning. At ten o'clock, therefore, on the morning of the 7th we breakfasted with him. We found that he had some imperfect acquaintance with the leading facts of the Gospel. He had a number of foreign articles, and among them a copy of Williams' Chinese Dictionary. He asked us to explain its plan and arrangement, and appeared gratified that a foreigner had employed so much time in producing such a work. The meal was prepared as nearly in foreign fashion as the cook could manage; four or five wine-glasses were placed by the side of our plates, and he told us of some foreigners who had drunk and been merry at his table, and begged us to do likewise. In course of conversation we learnt that there were eight foreign Romish priests connected with their station at that place. They have a large chapel and many followers, most of them children

plain to the people that our object was not to cut off men's tails, but to sell books and to preach. In the evening I had a long talk with the officer in charge of the gunboat, an intelligent man, but without any idea of the Gospel. Before we separated, he grasped intellectually, at least, the fact that Jesus had died on the cross for sinners. May he be found in the day of Christ's appearing on His right hand.

On Wednesday and Thursday we travelled through some grand scenery. On Friday the 15th, we stayed at a small village called T'ien-ho-k'eo. The people were very averse to hearing anything about the Gospel. One man sitting at his shop door refused to buy a copy of the Gospel on the ground that he was a Roman Catholic. On inquiring how long he had been one, he replied from his birth; his ancestors were Romanists and not his parents merely, therefore he was one too. In a good many small places we found the same thing; men professed to be Romanists because their parents had been



RAPID ON A CHINESE RIVER.

of old converts. The mandarin gave them a good character as guests for merry making, but he complained of the way in which they and their converts continually appealed to him to interfere on their behalf.

Friday, Sept. 8th. Continued our journey, accompanied by a gunboat, which had a crew of seven men, sent by our host of the preceding day. We now entered upon a different kind of scenery, the river running between hills on either side. By Saturday night we reached Kuin-chau, where we remained over the Lord's Day. We had several small congregations, and met with a very good reception.

Monday, Sept. 11th. Having a fair wind, made 100 li before night. During the day we passed two rapids and the scenery was splendid, the mountains becoming higher as we proceeded. By two o'clock on Tuesday we arrived at Yuen-chang-fu, and spent the remainder of the day in preaching and selling Gospels. We had excellent congregations, the people listening with marked attention: we also sold a good many books. The mandarin of the place sent four soldiers to protect us, and to ex-

such, as well as for the sake of the power it gives them amongst their countrymen, who fear to have the influence of the foreign priests against them.

Saturday, Sept. 16th. Arrived at Peh-ho-hien, the second city in Shen-si. Preached before dusk, but found the people reserved and suspicious; they only bought a few books, and did not care to listen to the truth. On the Lord's Day, however, we had some good congregations both inside and outside the city. One group of people that stood around us as we preached close to the mandarin's office interested us much. One of them asked many intelligent questions about the Lord Jesus, and got a good understanding of all the leading facts of the Gospel. "The entrance of Thy word giveth light."

During Monday we ascended several rapids (see illustration), and saw a boat strike a rock while descending one of the most dangerous places we had seen. The side of the boat was stove in, and her cargo sent floating down the stream. On Wednesday, Sept 20th, arrived at another city,* a small place built on the side of a

* Sun-yang-hien.

mountain. The population was small, but there was a large mandarin's office. The people received us very well, listening with a good deal of attention. We sold a few books, but the people seemed very poor.

We passed two or three more rapids before arriving at our final destination, Hing-gan-fu. It is a good-sized place, and is divided into the old and new cities. The walls are built a good height in order to save it from being flooded by the river, which rises very high during the rainy season.

Sunday, Sept. 24th. We had several large congregations both outside and inside the city. One person brought us a stool to sit down on, and gave us some tea. The people seemed to understand a good deal of what was said, and appeared more intelligent than the people of Kiang-su. Both in the new and the old cities we were favourably received, and at night we returned to our boat truly grateful to God for such an opened door. On Monday, 25th, we preached in five or six different places, and were received as favourably as the day be-

fore. We met with many Mohammedans, who listened with great attention. One of the things that seemed to strike them much was the fact of the resurrection of the Lord Jesus. As I pointed out the superiority of a *living* Christ over all the sages who had long since passed away, many seemed impressed with the novelty of the idea. May they be led to seek Him who sits on the right hand of the Majesty on High! On returning to the boat I met with a young Mohammedan, and had a long talk with him about the Gospel. He appeared to understand, and showed a spirit of inquiry which was pleasing and encouraging.

The journey had been more expensive and tedious than we had expected, and our money was now getting low. On Tuesday the 26th, therefore, we set out on our return. A pleasant voyage down the river brought us safely to Han-kow, after having been absent rather more than two months. May the work done be followed by God's blessing, and the information gathered be helpful in future journeys to these "regions beyond."

Recent Intelligence.

AT the last moment before going to press we are saddened by tidings of the removal, on the 16th of February, of one to whom the China Inland Mission is deeply indebted. Our kind, true, loving friend, Mrs. Berger, has fallen asleep in Jesus.

Her husband, W. T. Berger, Esq., during the earlier years of the Mission, carried on the home work, and Mrs. Berger entered with fullest sympathy into his unwearied and devoted labours. Perhaps few can know what her thoughtful kindness, her gentle influence, her loving welcome to her beautiful home, and then her helpful letters, her prayers, her generous well-chosen gifts, her self-denying constant labours, have done for each and all of the older members of the Mission. To each one her name will be associated with many precious memories.

Failing health and strength of late years necessitated the curtailing of her labours and those of her dear husband, to a large extent, but the warm sympathy and loving interest remained.

We feel that all who knew her must keenly feel her loss, and deeply sympathise with her bereaved husband in his unutterable loneliness. May the Lord make His sustaining grace to abound towards him.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's."

MR. MEADOWS writes from Shao-hing on November 1st:—"I have just returned from a visit to the country stations. I baptised nine persons—four men, one boy, and four women. There are still sixteen hopeful cases at Shing-hien, one at Sin-chang, three or four at Tsông-kô-bu, four or five at Ningpo. K'ong-p'u begins to look hopeful again. At Lih-dzô there are one or two. At this latter place a poor woman has been subjected to much persecution, and has been unmercifully beaten by her husband and brother. Pray for her. On the whole the work looks encouraging. Praise the Lord!"

MR. JACKSON wrote from Ningpo on November 17th of the alarming illness of Mrs. Jackson. For some time there seemed little hope of her recovery. Later tidings, however, are more favourable.

MR. M'CARTHY writes from Chin-kiang:—"16th November.—Three men who had been unanimously received at a church meeting, held last Sunday, were baptised here yesterday. The service was conducted by our native pastor, Tsiang Soh-liang. Mr. Hudson Taylor, who was able to be present, also gave an address to those about to confess the Lord Jesus. In answer to his questions they stated, in the presence of those assembled, their faith in the Saviour for salvation, and their desire not only to keep separate from idolatry and all idolatrous practices, but also to seek to live to glorify the only living and true God. It will interest our friends to know that these men are natives of three different provinces, one of them being a Shen-si man who was converted during the first missionary journey of our brethren Baller and King in that province. As these three men will soon again separate to go in different directions, earnest prayer is requested for them, that wherever they go they may be blessed, and enabled so to let their light shine before men that many others may thus be led to glorify their Father in heaven."

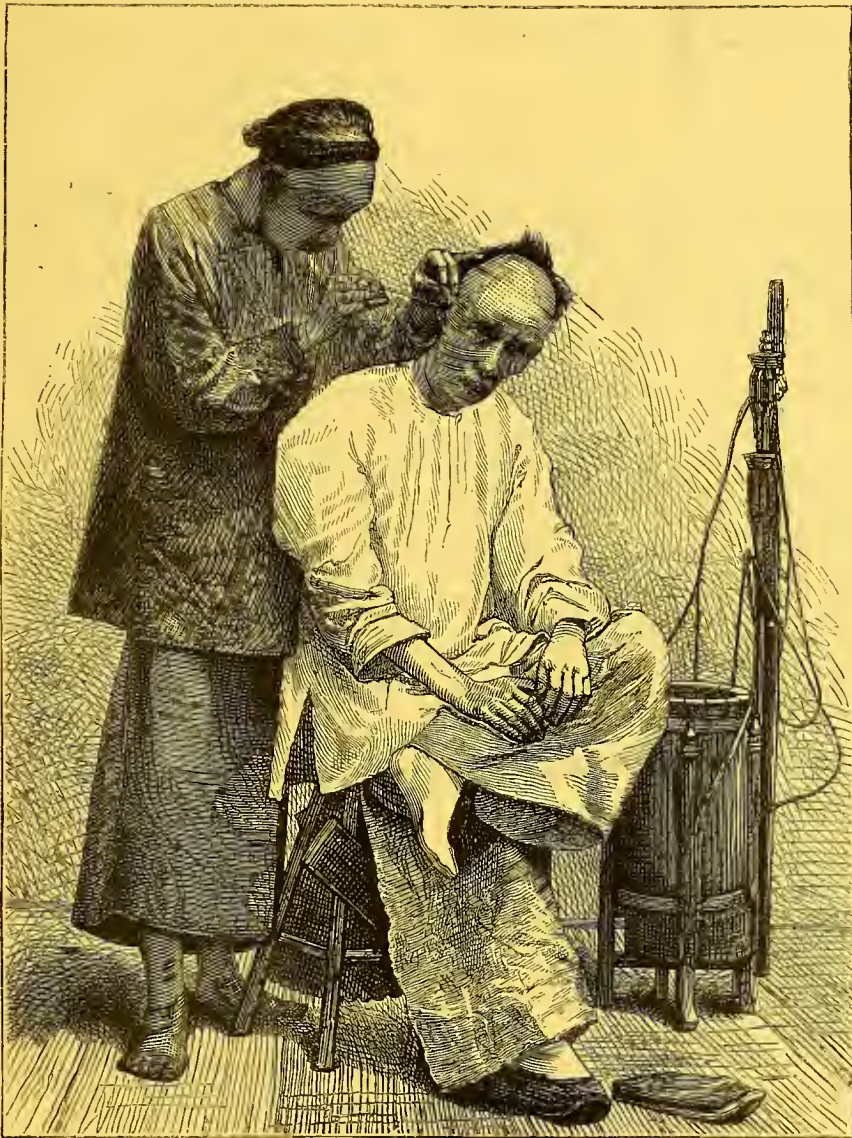
MR. HENRY SOLTAU writes from Bhamo on October 3rd:—"Twelve months ago to-day Messrs. Rose, Stevenson, and I arrived in Bhamo with mingled feelings of joy and wonder. On reviewing these twelve months we find great cause for hearty praise to God our Father. First we obtained the *zayat* to live in. A long time elapsed and we secured a site. Then building operations commenced, and at length we saw that a mission-house was becoming a reality.

Reinforcements appeared, and before long the house was ready for them. We now hear that others are thinking of making Bhamo a centre for labour for Christ. The American Baptist Mission have designated their excellent missionary among the Shans, Mr. Cushing, with his not less able wife, to this place, to labour among the Shans.

With regard to the language, we are all making a little progress, and Mr. Stevenson makes rapid and satisfactory progress in Kah-ch'en. He has collected a large and comprehensive vocabulary, and can converse fairly with the many mountaineers who come to us from day to day. The Medical Mission in Bhamo is now an established fact, and is doing a good work daily. We have met with nothing but respect from the people of the place. And not the least of our mercies has been the preservation of our health. None of us have had any serious sickness, though death has been very near us.

MR. AND MRS. E. FISHE, with their two little ones, embarked for China on Monday evening, February 5th, in the "Loudoun Castle." Will friends remember them in prayer?

CHINA'S MILLIONS.



[From "The Graphic,"]

Our Illustrations.

THE STREET BARBER.

THIS illustration gives a very good idea of a spectacle to be seen any day in China. Not only do the men and boys shave the head, but infants and young girls are also shaven to strengthen the hair; while Buddhist and Taoist nuns as well as priests shave all their hair away. We quote from *The Graphic*:—

"Barbers are to be found everywhere in China. No one need be at a loss to have his head shaved in any city or village
NO. 22.—APRIL, 1877.

in the empire. Every day in the year there must be hundreds of acres of Chinese heads shaved, and tails combed out and dressed that, were they united, would produce an Atlantic cable of hair. It is customary for a Chinaman to have his head shaved and dressed by the barber two or three times a month. The paraphernalia of the street barber consists of a small cabinet, which serves as a seat for his customer and receptacle for his instruments; a round wooden case with metal basin for water, which is kept hot by a small charcoal furnace beneath; attached to this there is a pole to indicate his profession. When a customer places his head in the barber's hands, he has it steamed

and rubbed with a hot damp cloth, then shaved; the face is then shaved, including nostrils and ears. The eyelids are then raised and the eyes cleaned, after which the ears are operated upon with small instruments, cunningly devised to remove all obstacles from this particular gateway of celestial knowledge. The spine is then punched and kneaded, to impress it with an acute sense of its functions, and the patient retires, having paid a trifling sum [from a halfpenny upwards, according to the means of the customer] for the tonsorial operations."

Should no other customer appear after the barber has finished his operation and received his reward, he attaches his stool to one end of a pole thrown across his shoulder, and his stove and basin to the other, and jogs along till his services again come into requisition. More than 200 millions of heads to be shaved every ten days, make barbers plentiful; and their trade, if not a highly remunerative one, is at least pretty reliable. Though the barbers are much looked down upon, and almost form a special caste, the Gospel has proved the power of God unto salvation to several of them within the limit of our personal knowledge.

CANAL AND BRIDGE IN A CHINESE CITY.

(Page 45.)

THIS cut likewise represents a very common scene in China. In a dozen cities known to us its counterpart may be found. The houses cannot be extended on one side, owing to the narrowness of the streets, so they are enlarged by verandahs supported on the streets, as seen in the engraving. The bridge itself is often built over, and upon. On this side of the canal, the debris left after an extensive fire—a too common occurrence in China—may be seen. This open ground will be used for landing goods, or for a market, till the owners of the destroyed property raise sufficient money to rebuild; by which time probably a similar fire not too far off will give the needed accommodation.

COUNTRY HOUSE NEAR A RIVER.

(Page 48.)

IN this view the water in the river is low, and banks of deposit are visible in the bed of the stream. The usual height to which the water rises may be judged of by the river-wall in front of the farm-house on the bank. As is usual, this is surrounded by trees, some of them evergreens; which, with boats and water, give a great charm to the Chinese landscape.

Among the Junks on the Hwang-poo.

"ONE bright morning in this the first week of the New Year, we carried out our intention of investigating the fleet of many junks anchored above the foreign shipping, to obtain an inkling of the enormous trade transacted in the suburbs of Shanghai.

"The first part of our way lay through fields, in which the young beans already showed promise of sweetness in the spring and perfection in their ingathering; and over creeks with their primitive bridges, which, in many instances require a steady nerve and foot to be traversed in safety. The ground had just that crispness, the air that bracingness that exhilarates the spirits, and causes one to regard the busy scenes of everyday life with more than common interest.

"It was pleasant to find our boat awaiting us, so without delay and with a fair wind we crossed to the middle of the stream, passing the junks on our right as we sailed up the river. The fleet numbered in all twenty-four tiers, averaging from ten to twenty in each, and moored stem and stern at nearly equal distances with almost mathematical precision.

"The first and second lines were composed entirely of Canton junks, with their sails of matting hoisted for the wholesome influence of sun and air, before being furled for an indefinite period. Although ostensibly trading vessels, many of them mount heavy guns; no doubt in their own, or southern, waters they set aside their peaceful avocations, ignoring the rights of property, or the calls for mercy at their hands.

"Next, a tier of Ningpo, black painted vessels, varying in size, with houses built over them, and looking strangely peaceable by the side of their formidable companions.

"The Foh-kien junks came next, with their white sides and painted ports, reminding one of the engravings of the Spanish Armada, minus the guns. The sterns of many were gorgeously painted and decorated with every known (and unknown) colour. These were flanked by tier after tier of Shantung or northern junks,—long, low vessels, possessing no particular attraction.

"Now comes a tier of Shanghai junks, vessels high out of the water, with from three to six masts, the centre one mostly being of iron-wood, the rest of pine. On the quarters of these vessels were painted Chinese characters surrounded with red circles, stating their name, build and port; the sterns differed from those of their near neighbours, being flat and square, with overhanging decks edged with elaborately carved open or cradle-work, giving in itself a character to the dusky, sombre-looking craft.

"Some of the Shanghai junks presented quite a new appearance, as if fresh from the docks, contrasting brightly with the general dinginess around them. The sails, in every instance, were carefully encased in matting—a perpetuation of the same craft navigating these waters when our ancestors were living in hollow trees, feeding on fricasseed acorns, and painting their bodies pea-green!!

"The upper masts or poles of these craft were of knotted wood, or rather, were adorned with a succession of frail steps; from these poles are flown the most gorgeous colours imaginable, in many cases without any meaning attached to them.

"Next we passed much shorter tiers, with here and there a solitary junk; yet not solitary, being surrounded by smaller craft, and receiving their wares; whilst the women who were in charge of and sculling the boats were as fat and comfortable looking as the bathing women at home, whom most of us remember. Yet wider spaces still between each tier reminded us that we were approaching the end of the fleet, and that we must retrace our steps between them and the Shanghai side of the river. Thus we passed the last tier, composed of black lorchas, with hulls of semi-foreign build; and a very deserted and uncared-for appearance they presented.

"We then pulled in for the Shanghai shore, and in a few minutes found ourselves amid a very bustling scene. Boats of all descriptions were taking in and discharging their cargoes at sundry wharves. Bamboo rafts floated by, propelled by merry-looking lads, the white gleaming teeth adding a character of their own to the swarthy countenance. Boats passed laden with bricks and tiles from Woo-sih, or floating ricks of rice-straw, with scarcely a part of the boat discernible. And now a

smarter and more imposing style of craft appears in the shape of a mandarin house-boat, with all its attendant gewgaws, and protected by two gun-boats, each carrying foreign guns and weapons of war arranged under the after canopy, and looking very clean and orderly.

"A number of small fishing and other boats were hauled up on the beach, some laden with cargo waiting for the flood (tide); now we pass pottery after pottery, lumber yard after lumber yard, all neatly fenced in with bamboos; and various dyeing establishments, some with their square scaffoldings covered with yards of blue material of various shades, from the palest sky to the "deeply, darkly desperately blue." A perfect stack of nankin, uncoloured, was awaiting its turn to be dipped. But here we were quite unable to proceed for a time, from the crowds of boats blocking up the entire passage; and yet amid the confusion there was a species of order, and great cheerfulness was evinced on the part of all, each helping the other.

"While we waited for an opening, we had much of interest to note. In some of the stationary boats men and women were arranging and stacking whole salted pigs, spread out like cured haddocks; others were deftly cleaving and arranging firewood. Amid the noisy and active scene might be heard the tum-tumming of the cake seller, as he disposed of his tempting viands to those around him. Fowls congregated on the sterns of the boats, whilst here and there were arranged various plants in pots—the early bulbs already far advanced towards flowering. The space allotted to the chickens was rather limited; but not so that of the ducks, as they, attached by a string made fast to one leg, had room to cruise about, and partake of the fare the turbid stream afforded them. Fat and well-conditioned they looked, as well they might, from the bill of fare presented them. Old matrons almost overbalanced themselves in washing rice or cabbage for the family meal; whilst the children were made fast to any part of the boat to prevent them falling overboard.

"When able to proceed we passed boats laden with a kind of bark, which may be seen at any time on a wet day in the country on the backs of the agriculturists, serving them as waterproofs. Slowly we proceeded, following the line of water conveyances much after the fashion of vehicles in a crowded thoroughfare.

"A species of despatch-boat struck us as very novel and picturesque, presenting the appearance of a hollowed-out canoe, being propelled by a single paddle worked by the foot; the helmsman steering with the one hand, and quietly holding his pipe with the other, looking anything but hard-worked, or ill-used as he "footed" his way.

"Several common-looking ornaments, as vanes, surmounted the tops of the masts, and arrested our attention; some were shaped like dolphins, with four miniature flagstuffs projecting from their backs; others resembled birds, or various animals.

"Boats containing sugar from Swatow; others with millet, and blocks of paper and oil, both from Hankow; seaweed from Hakodadi; and salt fish from Bankok; sandalwood from Australia; oranges from Swatow and Canton; pumalows from Amoy;—and last, but not least, bale after bale of the beautiful white cotton—product of native toil and industry. And now we leave the Chinese fleet behind, as we emerge from the busy scene, and approach the foreign shipping; a striking contrast, and one we may well be proud of, as we regard the advance of science on our own part and look back with astonishment at the want of progress evinced by the Chinese, as compared with their advanced state of civilisation

when we were in utter barbarism. Pondering on these things we reached our home, inwardly and gratefully acknowledging the benefits derived from art and science, as well as from industry and perseverance, without which we should still be in as unenviable a condition as that of the apparently contented Chinese."—*The Celestial Empire.*

PRAYER FOR OPIUM SMOKERS.

From Mrs. Crombie.

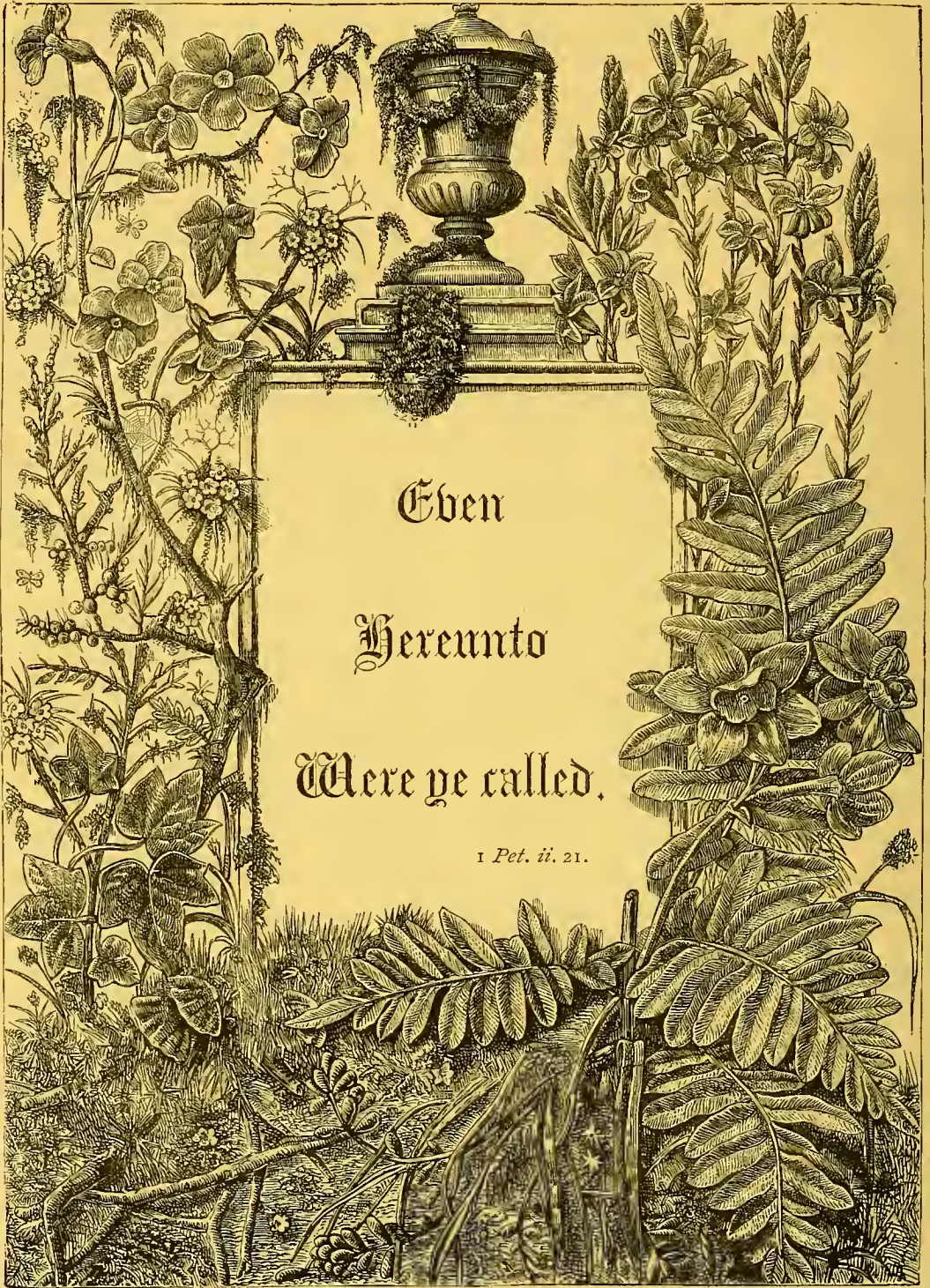
It has been laid upon my heart to ask for *special* prayer for opium smokers, and for those whom they so cruelly wrong and oppress. Opium smoking has been a great barrier to our work, especially at Ning-hai, where a vast number of the people, both men and women, and even *little children*, are opium smokers. We have repeatedly had people attending the worship for a good while, and eventually asking for admission into the Church, who on being told they must leave off opium smoking have turned back to walk no mere with us. I well remember the first time I went to Ning-hai, how sad I felt as I neared the city. A large plain of land, through which our road lay, was planted with the opium poppy; and as it was in full bloom, the whole scene around us was like a most gorgeous carpet, with colours rich and deep, but only tending to remind one of the depth of sorrow and sin caused by this poisonous plant.

Oh that I had the tongue of an angel, or the pen of a ready writer, that I could set forth clearly the heart-sickening sights I have witnessed—of once rich men at the last degree of misery and starvation—of women going out to work, baby in arms, while their husbands are either smoking or sleeping—of little children going about clad in rags, or hardly clad at all, seeking what they can find or what they can steal; and of homes full of wretchedness and cursing, where no gleam of hope ever shines, and where life itself is often ended by suicide. Oh sin, what hast thou wrought!

Who will pray for those suffering ones? *They* are only by nature the children of wrath, even as *we* once were. *They* are the children of disobedience, but *we* also had our conversation among such in times past. *They* are aliens from the commonwealth of Israel, and *we* were once strangers to the Covenant of promise. If they are far from God, we have only been made nigh by the blood of Christ. Pray for them: if they need to be *forgiven much*, it may be they will *love much* when they are forgiven. Is the fountain of blood that was opened for us not opened for them? "Oh that the arms of love which compass me would all mankind embrace!"

"I would that men pray everywhere." Let us prove the Lord, if He will not open the windows of Heaven, and pour us out a rich and mighty blessing. Jacob prayed till he prevailed. Jabez prayed and his coasts were enlarged. Solomon prayed and his desire was abundantly granted. Elias was subject to like passions as we are, yet he prayed and received his request. And Hannah prayed till the garments of praise were given her for the spirit of heaviness. These were all different kinds of petitions, yet God was pleased to hear them. "Lord teach us *how* to pray," and help thou our unbelief, that me may draw near to Thee in full assurance that Thine ear is not heavy, and Thine heart is not careless; that Thou are the same yesterday, to-day, and for ever.

Oh pray without ceasing for these *poor opium smokers*. Prayer is the key which will unlock the storehouse of God's love.



Eben

Herennto

Were ye called.

1 Pet. ii. 21.

China For Christ.

"Even hereunto were ye called." (1 Peter ii. 21.)

SEVEN hundred years before the coming of Christ, it was prophesied of Him, in whom God the Father is ever well-pleased, that in the world's judgment He would have no form nor comeliness; that men's eyes would see no beauty in Him that they should desire Him. So the event proved. And yet, though despised and rejected of men, He was indeed "the chiefest among ten thousand," the "altogether lovely." The fault lay not in Him, but in the unanointed eyes that could not, and would not behold His glory.

The culminating act of His wondrous life, was His yet more wondrous death—as a substitute for sinners, and as an atonement for sin. The same unbelief, however, which once led men to reject the Lord of glory, now leads many to reject the doctrine of atonement; and while praising the Victim with their lips, many are as blind to the infinite merits of His work as were those who crucified Him to the excellencies of His person. To those, however, who believe He is precious: they know that they were "not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ."

The Christian calling is as unintelligible and as unattractive to unbelief as was the person and the work of our glorious Head. And as it is possible now to appreciate much of the moral excellence of Christ and of His teaching without accepting the doctrines of His divinity and atonement,—or, further, to accept these doctrines intellectually without reposing a saving faith in Christ,—so it is possible to receive salvation and eternal life through Christ, with but a very imperfect appreciation of the nature, the privileges, and the responsibilities of our calling. The lives of many of the Lord's people too plainly show that this is no mere possibility.

We may lose much of the clear teaching of the Word of God, and of the benefit to be derived from the divinely-recorded experiences of Christ, and of His early followers, from the mistaken idea that, times having changed, these precepts and examples are no longer applicable. It is true, indeed, that *now* persecution does not meet us in the same form as it once did. Jewish mobs and Romish prisons no longer await the preacher of the Gospel, or the private Christian. The arm of the law will not despoil him of his goods, and his life is not in constant jeopardy. Yet the word remains true—as many sorrowful hearts can testify—that "all who will live godly in Christ Jesus shall suffer persecution." Many of these sorrowing ones would have their sorrow turned into joy, or at least would find it accompanied by a joy far more deep and lasting than the sorrow, were they more fully to grasp the nature and the objects of the Christian calling.

"Even hereunto were ye called." To what then are we called? *To do well, to suffer for it, and to take it patiently.* "A pretty calling," says unbelief, and turns away in disgust. "Sad, but true," responds many a true but sad heart. "I thank Thee, O Father," says strong faith joyfully, "for so it seemed good in Thy sight." God has not changed since the Holy Spirit recorded the answer to the question we have given above; man has not changed; nor has the great enemy of souls changed. "Till He come," our Master expects each of his followers to do well, to suffer for it, and to take it patiently. He is still an example for us; and we should follow in His steps, who did well; who suffered not for Himself but for us; who, when he was reviled, reviled not again; when he suffered, threatened not; but committed alike Himself and His cause to Him who judgeth righteously.

Now none of the proceedings of God are arbitrary: all the acts and all the requirements of perfect wisdom and of perfect goodness must of necessity be wise and good. We are required to do well, because well-doing is the best thing for ourselves, the best thing for all others, and brings most glory to God. We are called to suffer for so doing, because this loss is our greatest gain, this sowing will produce an abundant harvest; because God will be most glorified in it, our mission be best fulfilled under it, our fellow-creatures be most benefited by it. We are called when we so suffer to take it patiently—and more than patiently, thankfully and joyfully—because *seen from a right point of view* there is neither ground nor excuse for impatience, but on the contrary abundant cause for overflowing thanks and joy. The early Christians were neither fools nor madmen when they took joyfully the spoiling of their goods, exulted that their names were cast out as evil, and that they themselves were counted worthy to suffer for their Master's sake. They knew HIM so well, who suffered these things to come upon them, and understood the calling so well that necessitated these experiences, that they were not surprised nor overwhelmed by them. Nor did they suffer in vain; that "the blood of the martyrs is the seed of the Church," has become a proverb, a proverb true, however, so long, and so long only, as the Church sees and appreciates her calling.

What connection have these thoughts with the work of God in China?—or indeed anywhere else? for the reasons which make them applicable to any one part of the great field, the world, are of universal applicability; and, though pre-eminently important when we claim China for Christ, our readers may easily apply them in measure to their own circumstances and work.

We come to the Chinese to tell them of a Being of infinite power and of infinite love; of One who created them and who sustains them in being; of one from whom they have received nothing but good, but to whom they have rendered nothing but evil; of a Being of infinite holiness, who cannot tolerate sin, or leave it unpunished; but who, strange to say, having the power, is anxious not to punish them, though from the necessity of His own nature, He is only able to avoid doing so at the

cost of a sacrifice of infinite value. We tell them that a Father of infinite love has sacrificed a Son of infinite perfections; that a Son of infinite glory emptied Himself and bore untold degradation and curse; that a Spirit of infinite holiness is willing to enter and cleanse the most polluted soul, and to come and abide in the meanest heart, that dwells in the poorest hovel of poor China! Need we say that such a message is *necessarily* unintelligible, that such thoughts *must* seem to them wilder than their wildest imagination could conceive of as probable, or even possible? They have seen little of disinterested love; they do not meet with wrongs left unredressed, when the injured ones have the power to revenge themselves: they neither believe in the missionary nor in the message he brings. To make the message intelligible, it must be *lived* before them and among them by the power of God's Holy Spirit.

God says in effect, to each one of His chosen messengers: Go and live among these unconverted ones as my representative. They shall treat you as they are treating Me, and you must treat them as I am treating them. They will not understand you; hatred shall requite your love, injury and scorn your self-sacrifice and devotion to their good. Do for them all that is possible to do, sacrifice for them all that it is possible to sacrifice, never assert yourself; but bear, bear patiently, bear joyfully, all the contradictions of sinners against yourself. And when they wonder and are amazed at your persistency, tell them that all this is nothing to what your God has borne from you, nothing to what He is willing to forgive them. Be *really* glad, and let them *see* that you *are* glad—at the cost of any personal wrong and suffering—to have an opportunity of *making the grace of God intelligible*—for “even hereunto were ye called.” Realise, too, for your comfort under these persecutions, that *the greater they are, the greater the power of your testimony*, and above all that the bearing of such afflictions in this spirit is *acceptable to God and of great price in His sight*. A life of such testimony never was, never can be lived in vain.

At the first promulgation of the Gospel by the Apostles and early Christians, the persecutions they met with were no mere contingencies unforeseen by the Divine Prescience, no inevitable necessity from which there was no escape, and which *had* therefore to be endured. On the contrary, the wisdom of God deliberately arranged that the followers of the meek and lowly Jesus, the crucified Nazarene, should be just in that position which rendered them most exposed to such treatment, and least able to escape from or to repel it. Themselves Jews—and as such sharing the hatred and contempt felt by the Gentiles for all the Jews—they were, further, poor and illiterate, and exposed to a hostility from their own people far exceeding that of the Gentiles. The religion they promulgated entailed to many loss of reputation, of possessions, banishment, and even death itself. And when they died it was by no honoured death, but as falsely accused of the vilest of crimes, and as cruelly martyred with every extremity of torture. But, apart from the glorious reward these sufferings secured to the per-

secuted ones, the sufferings themselves were the very conditions of greatest success; they made the Christian name and the Christian faith known as otherwise they could not have been known; and kept the Christian Church pure as it otherwise could not have been. It was with the decline of persecutions that the decline of the Church began; worldly prosperity and not adversity brought in spiritual death. And it is lack of this element—of real privation and deep suffering for Christ's sake—that enfeebles the energies of the Church at home, and causes the limited success of her missions abroad.

What sustained the primitive Christians under all these trials and persecutions? FAITH IN THE LIVING GOD, AND IN HIM ALONE. They never thought of leaning on human wealth or human power; never raised the question how they were going to be supported, or how they were to be protected. They raised no question as to whether the door was open or not, or as to what would be the consequence of their mission. Commanded to go everywhere, they went everywhere; commanded to preach the Word, they preached it: some accepted it, and they rejoiced greatly; some rejected it and persecuted them, and they rejoiced that their Master had counted them worthy to suffer for His sake. By submission they conquered; through weakness they became a power which none could overthrow. Driven from one place they never thought of resisting, but surely gathered that God intended them to work elsewhere, and persecution only proved to them like mowing to the grass, or like the roller to the lawn. And yet they were men and women of like passions as ourselves, had no calling in which we do not share, no power which is refused to us, and no reward to which we may not attain.

In this course they were only following in the footsteps of their Master. God has used angelic messengers; but not as an angel did *He* come. If He had been born as a Roman citizen, He could not have been crucified; but Jesus became a Jew, and could therefore be subject to that death. Not at the feet of Gamaliel was *He* brought up; but as a carpenter in despised Nazareth was His early life spent. He repelled Satan by the Word of God, using only the weapons with which we are provided. Without means of His own, he was dependent on charity for his support; “the foxes had holes, the birds of the air had nests,” but he had not where to lay His head. When no hospitality was offered,

“Cold mountains and the desert air
Witnessed the fervour of His prayer;”

and a night of devotion succeeded a day of toil. Hungry He sought in vain for fruit at a wayside tree; faint and weary he was fain to beg from Samaria's daughter a drop of cold water to refresh His parched frame. Not by resisting, but by dying, He overcame him who had the power of death, even the devil. Such was the lesson taught in the life of the Lord Jesus;—who wishes to learn it? “He that hath ears to hear, let him hear,”—“for even hereunto were ye called.”

The Work of the China Inland Mission.

The following paragraph appeared in the *Shanghai Courier and China Gazette* of Dec. 12th, 1876 :—

“WU-CHANG is quite a starting-point for missionaries of the China Inland Mission, who are making great efforts to be true to their name, and to send two men at least into each province. This week two have gone to try and settle in I-chang, in advance of its being made an open port, and with Si-chuen * in view, I believe. Not long since four others went up the Han, two bound for Kan-suh * and two for Shen-si.* Two who went last summer to Ho-nan * were driven away after a brief stay.” [From *one* of its cities.—ED. C. M.] “The literati as usual got stirred up as soon as they learned that the missionaries planned to reside at Choh-shan-shien, and set on their clientèle, and at one time their lives seemed in danger. As soon as they agreed to leave all was quiet again, and an escort was provided to see them safely off. However, with true British pluck, or, as they would prefer to say, Christian perseverance, they purpose trying it again. Hitherto their work has not been long continued in any one place; and it is somewhat of a question how much good is effected where natives are not carefully prepared by instruction and personal influence to carry on the work foreigners can only begin. But we must admire their zeal and faith and unselfish devotion.”

We presume that the writer of this paragraph intended the sentence, “Hitherto their work has not been long continued in any one place,” to refer to the work of our pioneer missionaries in Ho-nan. Of their work this is true, and if able to carry out our programme it will for some time continue true; and not of their work alone, but also of that we are commencing in all the nine unoccupied provinces of China Proper. From Wu-chang Messrs. Judd and Broumton have left for the Kwei-chau (*Noble-Land*) province, and from the Burmese side of the frontier, Messrs. Stevenson and Soltau are pressing forward towards Yunnan (*Cloudy-South*) province. We hope ere this paper reaches our readers to make another attempt in the Hu-nan (*South-Lake*) province; in which case, of the nine provinces to which workers have not been designated by any of the Missionary Societies, Kwang-si (*Broad-West*) will be the only one for which agents of the CHINA INLAND MISSION are not doing all that lies in their power. We are availing ourselves to the extent of our ability of such facilities as at present exist for evangelizing eight of these provinces; but we are seeking for, working towards, and earnestly desiring open doors for more localised efforts than are now possible. It will be borne in mind, however, by our readers, that *besides this work*, we have fifty-two stations in five other provinces, in which localised work *is being* carried on by *resident* European Missionaries, or by ordained and unordained native helpers, and in which, as the pages of this paper have shown, souls are being added to the LORD, as well as believers instructed and edified.

* Province.

The kindly appreciation of our work, *so far as understood*, shown in the above paragraph, leads us to think that we shall do well to more clearly define the special work we are attempting to do, and to give more fully the reasons which lead us to select this peculiar line of things. In the first place, however, let us premise that we are not the only agency at work for the good of China, nor even are we *one* of the great Missionary Societies, whose works, whose patience, and whose successes need no commendation from us. We aim at being an auxiliary agency; and but for the work of our honoured predecessors, and of our esteemed fellow-labourers, from Europe and America, the work we are doing would have been an impossibility. We learn the language from the books they have prepared, circulate the Scriptures they have translated, and sell the tracts they have written and printed. We should not advise them, nor do we wish them to leave undone the work they are doing so well; on the contrary, it is because *they* are doing *it* that we feel free to take up a different line of things—one for which there is unmistakable need, and one in which we trust to approve ourselves as fellow-workers with God.

DIFFERENT KINDS OF WORK.

There have been two different kinds of missionary work carried on in China. One, which in the main has been localised and pastoral, though a certain measure of *itinerant* evangelization has been effected in connection with it. Translations have been made, books have been printed, and schools have been carried on by those so engaged; while the Gospel has been preached in regular places of worship, and Christians have been helped and instructed. Another and very different kind of work has been carried on by the colporteurs of the Bible Societies; they have sought to go everywhere, and as rapidly as possible to sell portions of Scripture throughout large districts. In some cases prohibited from preaching and distributing tracts, in others permitted to do so, their main work has necessarily been the circulation of the Word of God in a printed form, and without note or comment. We desire to take up a work intermediate between these two. To visit large districts, but principally to preach the Word—not however neglecting colportage so far as our time and funds will allow, and so far as is compatible with a full preaching of the truth; for it often happens that applications for books are so incessant as to preclude quiet preaching or hearing. We propose to itinerate constantly *at first*, and consequently to carry on localised work *only for a time*,—till native churches can be left to the ministrations of native labourers, one foreign superintendent regularly visiting and overlooking as much work as circumstances will permit, while every effort is being made to lead the little churches gathered from among

the heathen to become as soon as possible pecuniarily self-supporting.

We will now condense some remarks from a paper on the

PLAN OF THE OPERATIONS OF THE CHINA INLAND MISSION

Printed a year or two ago.

"The study of the Acts of the Apostles leads to the conclusion that a plan of missionary operations, somewhat like that adopted by them, would prove the most effective wherever the needy territories are large, and the labourers are few. In China we might mass our missionaries; but the early missionaries appear rather to have scattered themselves. They visited important centres, usually in twos and threes, stayed there only long enough to commence a work, and then trusted much to the keeping of God, and to such help as could be afforded by epistles and occasional visits for its further progress. They had advantages which we do not possess in China; the godly Jews and proselytes already acquainted with the Old Testament Scriptures, who were found everywhere—when converted soon became able to lead and instruct the converts from among the heathen. We may therefore anticipate the necessity of a somewhat prolonged residence in our districts, for the purpose of instructing in the Word of God those who may be converted. Still, the general principle, if a true one, should be kept in mind. Our desire, therefore, is:

"First, to send two missionaries with two native converts to each unevangelized province of China, who may begin by itinerating through the province, and gathering believers, as the Lord enables them; locating themselves for a period of years in some important centre (say the capital of the province if practicable) when He gives an open door.

"Next, with the aid of converted natives of the province, to extend the work to the capitals of the circuits, then to prefectural cities, and subsequently to the county cities, from which it may easily be carried to the more important towns and villages of the county itself.

DEVELOPMENT OF THE PLAN.

I. LOCALIZED WORK.

"Our missionaries cannot go into distant provinces without knowledge of the language, customs, habits, &c. of the people; and those who will become native assistants need, in the first instance converting, and then instructing; and require to show themselves possessed of gifts and of suitable spirit for such work.

"Commencing from the basis of Ning-po, where God had already used us in gathering a church, we began our operations as a mission by occupying the capital of the province, Hang-chau, for a few years. Thence we extended our work to the capitals of the four circuits into which the province is divided; and have since sought to occupy as many of the prefectural and county cities as we have been able. In other words, we have endeavoured to gain experience and suitable labourers by carrying out among the twenty-eight millions of Cheh-kiang (the province to which God first called us) the plan which we wished to see worked in each of the others.

"From that province, again, we extended our operations to Kiang-su, to the (then) wholly unoccupied province of Gan-hwuy, and also to stations in Kiang-si and Hu-peh, as bases for further operations in the regions beyond. We have gradually gathered around us a number of native Christians, and a staff of seventy-

six native assistants, by whose instrumentality mainly we are carrying on work in fifty-two stations,—most of them important centres, and most of them occupied by our mission alone."

II. FURTHER EXTENSION.

The preliminary operations of the mission having reached the stage of development mentioned in the above extract, the time appeared to have come for extending the work to the nine unevangelized provinces shown in the following table:—

THE NINE UNEVANGELIZED PROVINCES OF CHINA.

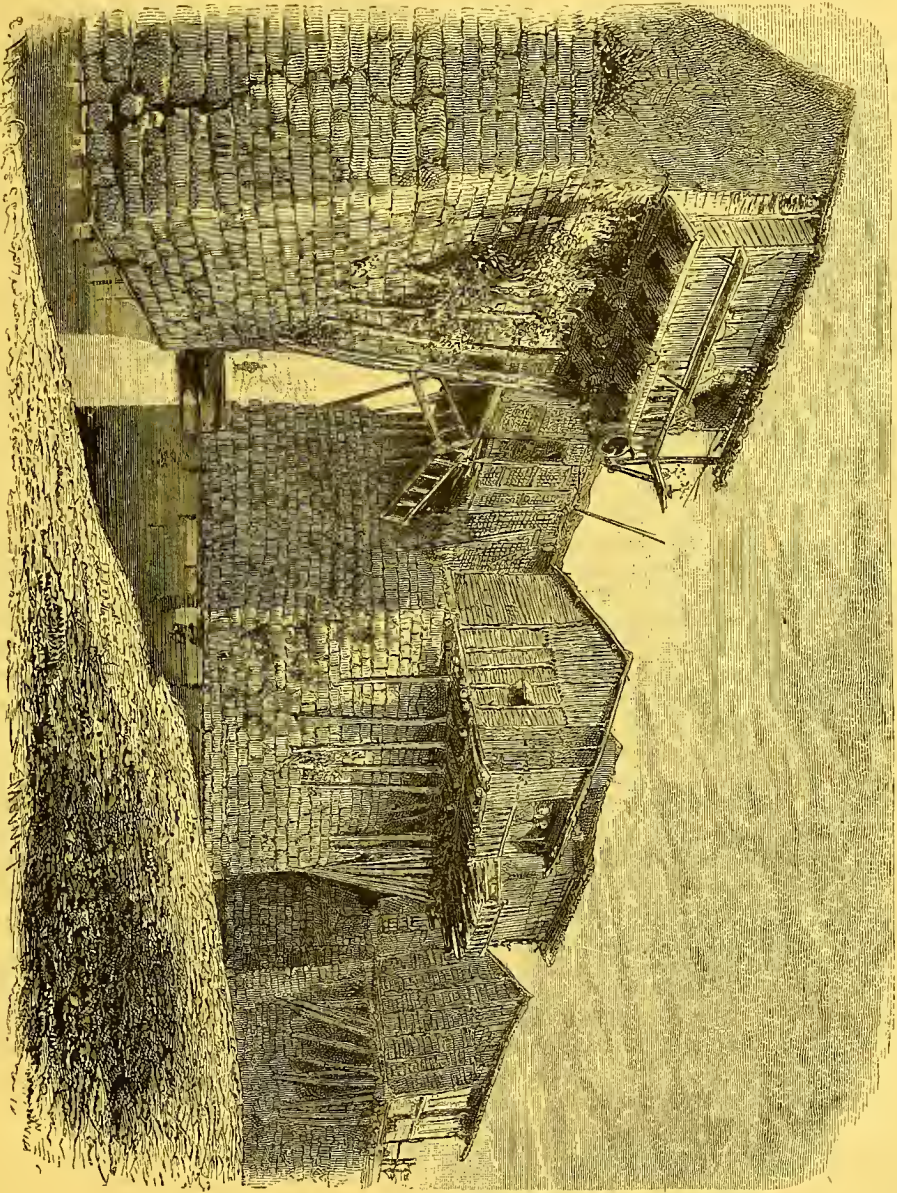
NAME.	AREA.	POPULATION.
<i>Northern.</i>		
1. Kan-suh ...	154,000	16 Millions.
2. Shen-si ...		14½ Millions.
3. Shan-si ...		15½ Millions.
4. Ho-nan ...		25½ Millions.
<i>Central.</i>		
5. Si-chuen ...	166,800	27 Millions.
<i>Southern.</i>		
6. Yun-nan ...	107,969	8 Millions.
7. Kwei-chau .	64,554	7½ Millions.
8. Hu-nan ...	74,000	25½ Millions.
9. Kwang-si ...	78,250	10½ Millions.
TOTAL ...	765,945	150 Millions.

GREAT BRITAIN AND IRELAND.
(FOR COMPARISON.)

England and Wales	58,320	22½ Millions.
Scotland	31,324	3½ Millions.
Ireland	31,754	5½ Millions.
TOTAL ...	121,398	31½ Millions.

Men and means were therefore asked of God, and were given by Him. Mr. M. Henry Taylor set out on his first journey to Ho-nan (*River-south province*) in the beginning of April, 1875.

Messrs. Stevenson and Soltau left for Burmah (with the hope of ultimately reaching Yun-nan) about the middle of the same month. And Mr. Judd first visited Hu-nan (*South-Lake province*) in June. Bhâmo was reached by Messrs. Stevenson and Soltau on October 3rd, 1875. By January, 1876, they had obtained a site for building; and ere the house was quite finished, they were joined by Dr. and Mrs. Harvey and Mr. Adams. In August, 1876, Messrs. Baller and King first set out for Shen-si (*West-passes*); one man has professed to put on the Lord Jesus Christ, and has been baptised; the first-fruits of this journey. Mr. Budd accompanied Mr. King on his second journey to this province. About the middle of October, Messrs. Turner and James left for Shan-si (*West Hills*), and a few days later Messrs.



CANAL AND BRIDGE IN A CHINESE CITY.

Easton and Parker left for Kan-suh. In December 1876, Messrs. Cameron and Nicoll left for I-chang, en route for Si-chuen (*Four-streams*); and in January, 1877, Messrs. Judd and Broumton left for the Kwei-chau province (*Noble-land*). We hope and trust that before the year terminate, Gospel work may be begun in the only two remaining provinces of this vast and needy land.

ARE THESE MEASURES WISE?

This brings us to the question suggested in the last sentences of the paragraph from the Shanghai paper with which we commenced this article. How much good is effected by work "not long continued in any one place," and where "natives carefully prepared by instructions and personal influence are not ready to carry on the work foreigners can only begin?"

It might perhaps be a sufficient reply to part of this question to remark, that when missionaries first came to China they had no carefully trained assistants to bring with them: they themselves were the instruments first used by God in the conversion of Chinese, and in the training of those who have now become our most useful helpers. Our brethren on entering a new province have many advantages which the early missionaries did not possess; yet the latter were successful.

Again, in the new provinces, itinerant evangelization is the only work at present possible. It is not a question as to the comparative merits of the itinerant and localised work there: it is the only alternative to leaving them to perish without any effort for their salvation. Settled locations in these provinces may soon become possible; we hope that, by itinerant work, we may prepare the way for them; and we shall not be slow to avail ourselves of such opportunities when they do arise.

But there is yet another consideration not to be lost sight of. In a country like China there is much preliminary work to be done before the people can be expected largely to turn to Christ as their Saviour. The Chinese as a nation have lost the belief in the existence of a personal God; and although the terms remain by which He was designated, through the influence of atheistic commentators on the one hand, and the appropriation of the names of God to designate particular idols on the other, the thoughts of the mass of the people rise no higher than a general law of nature, a more or less retributive fatalism, or a yet grosser idolatry. With the loss of the thought of God as a personal Being, the thought of sin as a moral offence is necessarily lost also; where there is no one to offend, there is no offence. Sin may be unwise, because it is apt to be followed by inconvenient results; just as violation of the laws of health is unwise, and entails bodily sickness. The necessary restraints of the laws of the land as well as those enforced by public opinion, and the workings of the natural conscience not wholly seared, indeed remain, but this is all. If then a Chinaman lives a moderately moral life, it is not easy to produce in him any conviction of sin, or if compelled to admit himself a sinner, to lead him to feel sin a weighty matter. To such, a Saviour is not a felt need. They see, too, around

them that the officers of police and the whole class of mandarins, from the lowest to the highest, may sometimes be evaded, sometimes deceived, and sometimes bribed. A spiritual police (the gods and the demons, of whom they are taught by Buddhists and Taouists) are naturally thought of as being similar, and are supposed to have as little abstract desire for justice as the rulers of this world. The inflexible holiness of God, and the absolute need of a Saviour, if we are to be saved, are therefore new thoughts to them; thoughts that need to be brought before the notice of all the people, and thoughts that even when intellectually apprehended may require months and years to practically influence the hearts and lives of the Chinese. We need scarcely say that the same holds good with regard to the love of God, and the disinterested self-sacrifice of Christ. We conceive that if our brethren, by frequent itinerations and constant preaching in the open air, could do no more than convey these ideas to multitudes in every part of the province in which they labour, their lives would be well spent, and the way would be prepared for more widespread conviction and conversion by-and-by. But happily while effecting this they come in contact with a few in whose hearts the Spirit of God has already wrought the needful preparation, and who, therefore, can and do accept the offered Saviour. In view of these facts, we conclude that *we are wise to attempt pioneer efforts in every province, and that it is not necessary to wait till we have all the native help we might desire.*

The question, however, might take another form. Would it not be better to attempt a less diffusive work, and to throw all our available strength into one or two of the vast provinces?

NEED OF DIFFUSION.

We think not. The eighteen provinces of China in many respects more resemble eighteen kingdoms, or at least the provinces of some of the ancient empires, than the divisions of any modern dominion. The uniting bond is very slender, especially between those most remote. Viceroys of the different provinces are called by the Chinese "little kings," and are almost absolute in their own jurisdiction. Then the differences of dialects, and the clannish feelings of the Chinese, make natives of one province almost as much foreigners in another as we are. There is nothing more evident than that—

The evangelisation of China must be mainly effected by native Christians.

It is becoming almost as manifest that as a rule

These natives can only effectively work in or near their own native districts.

Now the conversion, instruction, and qualifying of native evangelists is necessarily a slow process. Special translations have often to be prepared for the use of converts, and no small proportion of those converted have to be taught to read, as well as instructed in what they read. It will be seen, therefore, that the sooner work can be commenced in *each* province the better, so that

native Christians may be simultaneously gathered and instructed in all of them.

Indeed, not only is it true that work in a province must be done by a native of the province, but for really effective work the principle must be carried much further, of which our progress in the province of Che-kiang affords a good illustration. That province, about as large as Ireland, is divided into four circuits. We commenced work in Ningpo, one of the cities of the eastern circuits, about ten years before the organisation of the China Inland Mission. As a fruit of the earlier work, we had, therefore, mature native Christians to assist us when we endeavoured to occupy as much as possible of the unworked part of the province. At this time—1866—only four out of the twenty county cities of the eastern district were occupied as mission stations; but in a few years we were able to locate labourers in all the unoccupied cities but one; whereas in the northern circuit, during the same time, we were only able to occupy five out of twenty-three cities; in the southern circuit, two out of sixteen; and in the western circuit, two out of nineteen. This was not because we felt less interested in the latter districts, but because to a large extent the converts had to be brought to Christ, and to be fitted to labour for Him in their own prefecture or even county. We feel sure, therefore, that we have not gone too far in seeking a separate work for each province.

One remaining thought, and we have done. While we seek to commence work in each province so soon as we can send two missionaries there, we have no thought of limiting the work to two men, if God through His Church supply us with the men and means to do more. We know, too, that many honoured missionaries now in the field would gladly leave their present posts, and go out into the regions beyond, if their various boards were convinced that it was possible and safe to send them. If our men succeed in locating themselves, they will surely be followed by more and abler workers, and our hearts will rejoice in the more wide-spread diffusion of the blessed Gospel of the Grace of God. May the Lord hasten it!

PROVINCE OF SHAN-SI.

THE last tidings received from Messrs. Turner and James were Nov. dated 13th. They were then near the border, and about 35 miles from the first prefectural city in Shan-si. They left Chin-kiang on Oct. 18th, and from Nankin crossed the provinces of Gan-hwuy and Ho-nan, passing through the capital of the latter, K'ai-fung-fu, without molestation. Mr. Turner says, "We arrived here late last night, and expect to leave in an hour or two for Tseh-chau-fu. I propose remaining a few days there if possible. Our journey hitherto has been a very pleasant one, and we feel that the Lord has been answering prayer on our behalf. We often think of and pray for all with you. We are well in health and very happy. The evangelist wishes to salute you; he seems to be in a very good state of soul."

In Route Hoq Shen-si.

The Western of the two Central Provinces of North China.

FROM THE DIARY OF MR. KING.

"October 21st.—Left Chin-kiang about 3 p.m. Went on till dark, then moored in a creek, where we spent the Sunday. Continuing our journey, we reached Nankin on the 24th, Wu-hu 26th, on the Ta-t'ung on the 28th, and Gan-king on the 30th.

"Went on again by native steamer on November 1st, and arrived at Han-kow on Friday, the 3rd, where we were occupied until the 8th. Then set out for our journey up the Han river in two boats, as the route of Brothers Easton and Parker for Kan-suh corresponded for some distance with our own.

"The wind favoured us for a few days; but on the 13th instant, our route becoming northerly, we were no longer able to use it. Reached Sha-yang on the 16th instant. It is a large and busy town, some 250 miles from Han-kow.

"On the 18th, Mr. Budd went on shore for a walk and missed the boat. When evening came on he was not to be found; the boatmen went to look for him, but unsuccessfully. A young Ho-nan man from another boat came at night to hear the Gospel. He had never been much away from home, I imagine, and it was only by using this illustration and that example, and very, very slowly, that I could get him to understand the chief points of the Gospel. But it richly repaid all the pains taken to see how glad he was in understanding that Jesus, the Son of God, had borne our punishment for sins. He wanted a book, and I gave him the catechism; about the most simple and useful book of those we have.

"We arrived at Fan-cheng in the evening of the 23rd, and Lao-ho-k'eo, whence we write, on the 27th of November."

LETTER FROM MR. KING.

"Lao-ho-k'eo, November 27th.—I thought it would be wisest to leave writing till our arrival here, as then we could speak more definitely as to our further route. We proceed one stage further by water; beyond that it is uncertain. If there be sufficient water, we shall still go by boat as far as the borders of Shen-si, but if too shallow, we shall need to take the more expensive land route—more expensive because of our Scriptures and tracts, which will involve coolie hire.

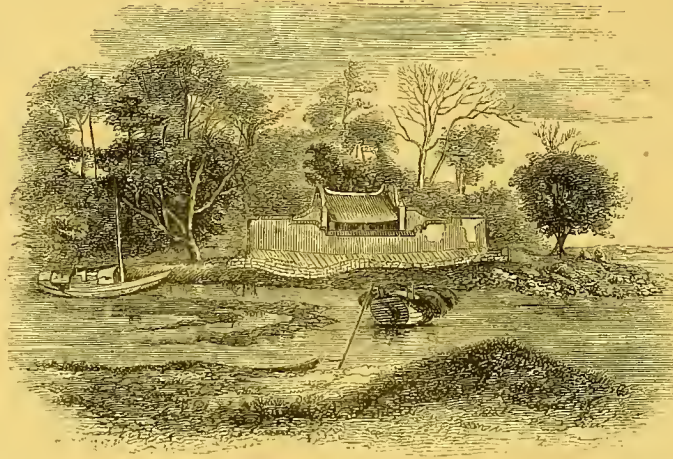
"Dear Brother Budd and I have resolved in God's strength to make this journey a special time of waiting upon God for spiritual refreshment and blessing, more likeness to Him, more desire for practical holiness, brotherly charity and love. May He grant that this journey may be one of a thousand, full of blessing to ourselves and others. We have lately been having much prayer together, and with our brethren in the other boat, who are on their way to Kan-suh. These seasons have been precious indeed, above gold and silver, sweet and comforting to our souls; I know you will be rejoiced, and we are rejoicing. We are thinking that this blessing is probably due to the prayers you and others are offering for us; go on praying, we are feeling very insufficient for the solemn and yet glorious work to which we are called. Our prayer is, Make, Lord, Thy strength perfect in our weakness. Excuse my writing more, my right hand has been festering in two places, and is not yet healed."

LETTER FROM MR. BUDD.

"November 26th.—At the close of a happy day of rest, I want to write a few lines to tell you that the Lord is still prospering our journey. We have had a most peaceful road up to this point, and we know that the much prayer which is going up to God for us is being answered. I feel a humble confidence in God that He will not leave us throughout the journey, but will make it a very blessed one. Our gracious Father has knit our hearts together in real brotherly love; we have true

sympathy with each other and oneness of aim; may our God consecrate us entirely unto His service.

"My short residence in China has led me to see how deeply I need more full consecration to the Lord. My dear brother and I are pouring out our hearts to God about it; we are fully persuaded that we are just of no use in this dark land unless constantly living and speaking in the power of God's Holy Spirit. We do feel that He will answer our prayers and those of others which are ascending for a blessing on this journey."



COUNTRY HOUSE NEAR A RIVER.

En Route for Kan-suh.

The North-West Province of China Proper.

FROM MR. G. F. EASTON.

"November 21st, 1876.—It is a month to-day since we left Chin-kiang. It seems rather slow progress, but we have had head winds, and the river is very shallow indeed. Immense sandbanks extend for miles in the midst of the stream at some places, and at others stretch out from the shore on either side, presenting a very desolate appearance, and vividly reminding one of the journey through the Suez Canal. There are not many thickly-populated places on the river, Gan-loh-fu being the largest, and that lies back some considerable distance. Our boatmen are Ho-nan men, and very agreeable; the boats are very comfortable, and we have been trying to work at the language; but I do not think any of us make good travelling students yet.

"We are all very well in health. Ch'nn bought a native geography at Nankin, which is very useful. I have been over the map with him, and have marked the cities of various ranks, and entered them in order in my note book; so that we have the province pretty well in our mind's eye.

"I have been reading and enjoying the Acts of the Apostles lately; it seems so suitable for us. I pray that we may have like faith and zeal in seeking to introduce the Gospel of God in the regions beyond; pray that we may cause much joy in these cities as the result of the present efforts.

"November 25th.—We arrived at Fan-cheng on Thursday evening (23rd), and engaged the boats to go on to Lao-ho-k'eo, where we shall arrive to-morrow, as we have a favourable wind to-day. We expected to have to go beyond this point with coolies, but from information obtained, I think we shall (or at least one party) be able to go on by water to King-tsi-kwan, if not one stage further. If so, from there by road to Sigan (the capital of Shen-si) is about five days.

"Mr. King, who has not been very well these last few days, and has a bad hand, has determined not to go direct to Sigan, but to visit places intervening. Accordingly, we shall soon part company. At Fan-cheng, money changes better than at Han-kow. It is also a good place for provisions; mutton is plentiful. We bought a piece weighing 5 kin (nearly 7 lbs.), containing shoulder and neck, for 344 cash (about 1s. 6d). It is a large and busy place, and has the appearance of a foreign settlement from the river, most of it having a stone embankment and steps. It is the centre of trade for seven provinces.

"Lao-ho-k'eo, November 27th.—Yesterday evening we had a very profitable time of prayer with the natives, and afterwards among ourselves. We have been helped to draw near to the Lord, and to enjoy communion in prayer very specially these last few days.

Mission Journey to I-chang.

(An important city on the way to the province of Si-ch'uen.)

FROM MR. GEORGE NICOLL.

YOU will be glad to hear of the way the Lord has blessed me in my first mission journey, and will join us in praising Him for the success He has given us, in granting the object of our journey to I-chang.

I left Wu-chang August 28th, with the evangelist Chang and my teacher. We went by the lakes to Sha-si, preached and sold books at a number of small places on the way. Some were glad to hear the new doctrine, and bought books freely: others neither wanted us nor our Saviour.

We spent our first Sabbath at a small town on the way. In the morning Mr. Chang preached from the boat to a large crowd who came to see the foreigner; we spent the forenoon together in the boat. In the afternoon we went out, and got a large congregation of men and women. In the evening likewise we had the pleasure of telling more about the way of salvation. I was very happy all day, and wished I could have told them more plainly of the source of my happiness, and of the willingness of the Lord Jesus to make them happy too.

We reached Sha-si in twelve days; the wind was against us, which made our journey long. We got there on Friday afternoon, September 8th. Soon after our arrival the teacher and the evangelist went to engage a boat for I-chang, and succeeded in getting one. On Saturday morning, after an early breakfast, the evangelist and I went to a large city about fifteen li (five miles) off, called Kin-chau-fu, while the teacher superintended the removal of our luggage to the other boat.

There is no water passage from the canal to the river, so all goods have to be carried from one side of the town to the other. We found Kin-chau inhabited principally by Manchoos, but it was the Chinese part of the city to which we went. The city was very clean, and some business was being done, but nothing to compare with that of Sha-si. We preached twice, and sold a good number of books; the people were very civil and quiet, though they have a bad reputation. The Roman Catholics have been here for some years. After we had preached, we went out by the south gate to see where they had settled. Their premises are partly foreign, partly native in appearance, and have a frontage of about thirty feet. We could not see the extent of the grounds, as the high walls hid everything from view. After partaking of some refreshment at a native shop, we returned to Sha-si, and preached again, (we had preached there in the morning before setting out.) Afterwards we went to a tea-shop to rest. While there I was seen by one of the foreign priests from Kin-chau. He came to me with his face beaming with smiles. We had to converse in Chinese, being ignorant of each other's language. There are three foreign priests at this station. On finding that I was not a brother priest, as he had supposed, he soon left me.

Sunday, September 10th.—Had worship in the forenoon. In the afternoon the native brethren went on shore, and did not return till dusk. I spent a very happy day with the Lord.

Monday.—Hoped to start early. The boatman kept promising to leave, but did not really get off till the

afternoon. A strong head wind had sprung up, and we did not get past the town; so we went out and preached to a large congregation again.

Tuesday morning.—Wind still ahead. Went out after breakfast to preach to a very large crowd; they were, however, noisy, and inclined to make a disturbance. In the afternoon the wind became more favourable, and we were able to get off. By Saturday afternoon, September 16th, we reached I-chang. Had united prayer for guidance and help; then our brethren went ashore to look for a house. They brought back tidings that few houses seemed empty, they could only find one, for which a rent of 10,000 cash a month was asked. We looked to God to help us, and spent a very happy Sabbath waiting on the Lord.

Monday, September 18th.—While our native friends went out to make inquiries, I spent the time in prayer. I felt great confidence that God would give us a house. They returned about noon with the expected tidings; they had arranged for the one they had seen on Saturday, for a deposit of 40,000 cash (about £8) and a monthly rent of 5,000 cash. The papers were to be written out the following day; my teacher's uncle, who lives at I-chang, had acted as middle-man. I went to see the house, but did not get such a good look at it as I expected; when I return, I will try to make a plan of it, if all is well.

Tuesday, 19th.—Our friends went out to write the papers, but the landlord said he could not let it to the foreigner for less than 6,000 cash a month. At that price he might come and live in it, if he chose. The matter was arranged so, and I returned to Wu-chang, leaving the native brethren in charge. Since then I have had three letters from the evangelist; everything is going on well, and a few are coming to hear about the truth. My teacher, however, has gone home ill, and I have no tidings of him since we left.

I thank God for all His goodness to me during this journey. I spent a very happy month, and I trust a profitable one. May God allow us to keep this place in peace. The people do not want foreigners to come; but we must look to God to change their hearts, and to lead them to a knowledge of His dear Son.

BURMAH.

DR. HARVEY writes on Nov. 5th:—"About a fortnight ago, the piece of land which Messrs. Stevenson and Soltau have been in treaty for so long at last became ours. Five hundred rupees had to be paid for the trees upon it, before the deed of transfer was made out. The site is in the very best part of the town.

"The weather increases in salubrity every week. We are quite lonely now that Messrs. Stevenson and Soltau are away on the Kakhyen hills. I do trust that they will be able to sow some seeds of truth among those wild people. God's cause *must* flourish. Satan may seek to hinder, but the victory is ours; we have only to fight the battle of the Lord. Should we for a time be prevented from going on to China, a good work is, we trust, being done here in the meanwhile, which will certainly pave our way for future operations in Southern Yün-nan."

MR. H. SOLTAU writing from Bhamo on Christmas Day says:—"The people begged us to return again to Tsee-kaw. One woman rode on a pony from China to see her son whom we thought dying when first we saw him, but in answer to prayer the Lord gradually restored him by the use of medicines and beef-tea. The mother, after seeing her son and taking some refreshment, came to see us, and was profuse in her thanks, saying that but for our coming her son must have died; that our kindness was like heaven's grace &c. She had come two days' journey to take her son back to China."

Recent Intelligence.

MR. STOTT, OF WUN-CHAU, informs us that Mrs. Stott still remains in such a state of health as to render her return home for a time very desirable. Mr. Stott has been out in China between 11 and 12 years, and will probably return to England with her before the summer commences. Of the work Mr. Stott writes on Dec. 11th:—"It is encouraging, although few have been baptized. I do not at all think that the blessings of the Gospel, or those who have derived benefit from it, are confined to those who have been baptized. I dare say some letters I wrote you some time ago may not have reached you yet. Last month a man from Dong-ling was baptized, and a little before that two others were baptized: one of them the first-fruits of P'ing-yang,—the old man whom the little boy met in the temple, and told of the true God. There are still 5 or 6 candidates for baptism and inquirers here; also 6 at P'ing-yang, one or two of them I have not seen. All the 6 attend a service every night, and most of them keep holy the Lord's Day. Another interesting man from Dong-ling would have been baptized but that he had planted opium in his fields, and was prevented from rooting it up by his wife and family. We do not admit any who smoke, plant or deal in opium in any way.

"Dec. 13th.—Some time ago Mrs. Stott got another little girl for the school; and to-day a fresh one has just arrived.

"Dec. 19th.—We are getting opportunities for preaching the Gospel. I had a large attentive audience this morning, and nearly as good yesterday. The country people are now coming in large numbers to make their winter purchases, and we get good opportunities for telling them of Christ."

MR. JACKSON, OF WUN-CHAU, sends us cheering tidings of Mrs. Jackson's improvement. This answer to many prayers has occasioned many thanksgivings, and we hope that ere long they will be able to return to their labours in Wun-chau, and to carry on the work there during the absence of Mr. and Mrs. Stott.

PASTOR LIU writes from T'ai-chau on Dec. 8th:—"At our three northern stations there are about ten persons desiring baptism; please remember them in prayer. Brother Yiung-kao is still very ill. Last week I visited our four southern stations; the Christians at each place send you their salutations."

PASTOR AH-LIANG writes:—"I arrived at Yang-fu-miao. It was the birthday festival of the local god, and many men and women were assembling to worship, so there was an excellent opportunity of speaking for Jesus. On that day six of us preached the Gospel in the temple, but none of us preached like the latest convert. He testified, saying, 'One month ago we were worshipping idols together, and I presided over you. Now I know that of a truth these things are wrong, and exhort you to be converted.' The people listened gladly; but alas, it was like sowing seed by the wayside, for while several have turned from the false, they have not yet 'reverted to the true.' His father is furious about his conversion; he took a knife and would have stabbed him, and will not allow him to come to the chapel. He can hinder him from doing this, but his faith has not failed. He prays in private, and greatly desires to be baptised. On hearing of some recently baptised he was very sorrowful, and could not refrain from tears; but his father keeps him in with a strong hand. We must pray for both him and his father."

MR. WILLIAMSON writes from the same place on Dec. 19th:—"Two days ago Mr. Wills and Mr. Rudland arrived here all well. I am about starting with Mr. Rudland for Dien-tsi and T'ai-p'ing-hien. I will write you further on my return."

MR. CROMBIE writes:—"I am glad to tell you that we had the privilege of receiving another woman into the Church last Sabbath, and we hope to have one or two baptisms at Fung-hwa next Lord's Day. When Pastor Vaen goes to Ning-hai and T'ien-tai, I hope he will baptise one or two persons there. The tidings from this station have recently been very encouraging. The Lord is giving much blessing there, far more than the number of baptisms represent. I wish I could say as much

of Ning-hai. May the Holy Spirit come down in power upon us all. May we empty ourselves of self to make room for Him. Next month we hope to baptise one person at 'O-z."

MRS. CROMBIE writes on November 26th:—"We had the privilege of seeing two added to the Church here last Sabbath week. One was an old woman, the very first we know of as being interested in the Gospel in Fung-hwa. Surely this should strengthen our faith in our gracious God! He has saved this poor woman, after being hindered and halting for ten years. Her husband, who has so long hindered her, is even now very angry that she should become a Christian. May God keep her by His power through faith unto salvation!

"The other person who was baptised was a young man who also had been halting for several years. May our Heavenly Father keep them and us faithful unto death.

"I am thankful to say that we are now moderately well, but the little ones are still poorly. I need not ask you to pray for them."

Dec. 18th.—"A letter has just arrived from Pastor Vaen; I hasten to send you its pleasant contents. He writes from T'ien-tai on Dec. 13th, 'I reached here on the 21st of the 10th moon (Dec. 6th), and have since baptised three women. One of them is the wife of the keeper of the cotton shop; she knows most of the truth; but the other two are also very upright people. Their ages are 60, 54, and 42; they were baptised on the 25th day (Dec. 10th). There is hope for T'ien-tai; I think we shall gather a large church here. May God show the people great favour."

PASTOR CHU writes from Ningpo on Dec. 12th:—"I suppose you missed my last letter, as you would have left England before it arrived. The site for our new chapel I have presented to the church, and the title deeds are in Mr. Meadows' hands. May God be gracious to us, and enable us to build soon; will you pray for this?"

LIANG-YUONG, the missionary of the Hang-chau church at Yu-hang, writes telling us of two persons who are worshipping regularly with them, as well as the ten in church fellowship.

MR. AND MRS. DOUTHWAITE have removed from Shao-hing to their new station at Kiu-chau. There are two candidates for baptism at Kin-hwa, one of their out-stations.

MISS MURRAY has been located in Shao-hing, and will work with Miss Turner, who has for some time been seeking a companion in labour from God.

NYING TSI-KY'ING, the evangelist at Hang-chau, has been married to the daughter of the native pastor there, W'ong Loedjin. Will the friends in England who still warmly remember our brother W'ong, remember the young couple in prayer?

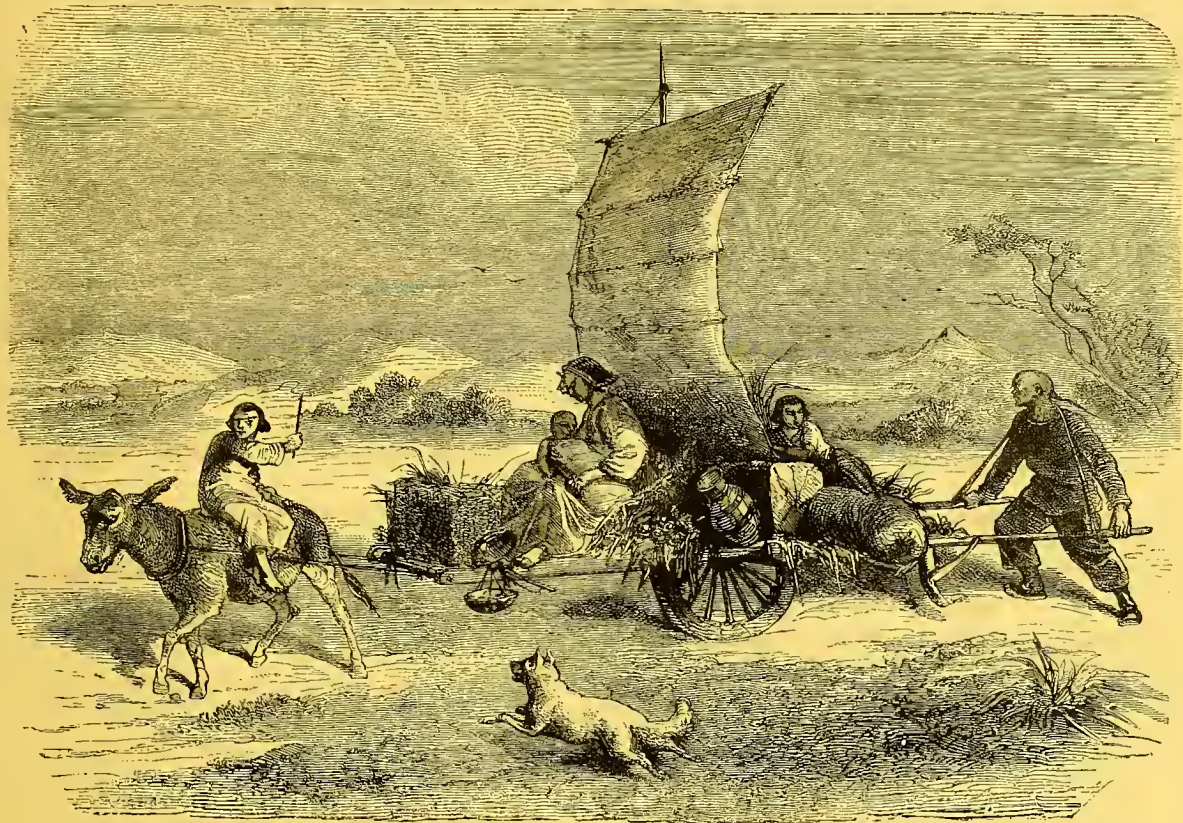
NORTH T'AI-CHAU. The number of hearers of the Gospel at this station is perhaps greater than at any other of our out-stations. We earnestly desire much prayer that the word may be accompanied with power, and that many may be saved.

YANG-CHAU. Misses Huberty, Horne, Crickmay and Hughes are studying Chinese at this station under the experienced care of Miss Desgraz. Another attempt is being made to gather a girls' school here. Much prayer is being offered to God for success in this effort; will praying friends remember it? The congregations continue good, and the people friendly.

MR. E. PEARSE AND MISS GOODMAN were united in marriage in Shanghai on Dec. 18th, and after a pleasant journey reached Gan-king in safety. The presence of Mrs. Pearse will be very helpful to the work there, as there are now some women interested in the Gospel. Mr. Pearse writes—"We have had a nice Sunday. Mrs. Chu (the wife of the Evangelist) went out and invited some women to come in. Four or five came, and she and Mrs. Pearse spoke to them. We had a nice number in the chapel, too. I enjoyed speaking to them on the love of God."

MISS WILSON is greatly encouraged by the freedom with which she can go out and visit in Nankin. Mrs. Baller had been unwell when we last heard, but was improving. Mr. Baller finds excellent opportunities for street preaching, and has improving audiences in the chapel.

CHINA'S MILLIONS.



A CHINESE WHEELBARROW.

Modes of Conveyance in China.

THE modes of conveyance used by the Chinese in different parts of the country vary very much. In the south of Kiang-su, and the north of Cheh-kiang, boats are everywhere available for long journeys, as rivers and canals are numerous.

In the south of Cheh-kiang, among the hills, goods are carried by porters, passengers travel by sedan-chairs, and asses or mules are rarely if ever seen. Horses are only used by officials and soldiers. In Shang-hai wheelbarrows are much used both for the conveyance of goods and passengers, and north of the Yang-tsi-kiang, asses, mules, wheelbarrows, and carts of various descriptions abound.

The larger wheelbarrows have often one or two men pulling them, or an ass, mule, pony, or ox, harnessed on in front, while the coolie behind does a full share of the heavy work, making often a journey of thirty miles a day in fine weather. The cut at the head of our article shows one of these wheelbarrows, on which a sail is used to assist the humble toilers when the

wind is fair, and a glance at it will give a better idea of the peculiar construction of many Chinese wheelbarrows than any description would.

The Rev. Dr. Williamson, in his valuable work, "Journeys in North China," refers to these wheelbarrows, as follows:—

"We met many of their extraordinary wheelbarrows, moving along on dry ground with a sail set, each barrow having a great wheel in the centre, finely balanced.

"Those we saw were laden heavily, and had a large sheet of cloth set on a framework in front; many of these were so rigged as to be raised or reefed at pleasure, the ropes or braces being attached to a hook close to the driver. We have never seen these wheelbarrows without pity. The strain to the men who manage them is very great; indeed we have never before witnessed human beings under such heavy labour."

On one occasion he hired three of them, of which he says:—

"We found them very tiresome; for though one man dragged in front, and another pushed behind, we only went at the rate of a mile and a half an hour. As we got to the level country, we

were fortunate enough to have a breeze at our backs, which accelerated our pace to about two miles and a half an hour."

The carts are little better, for the roads are often very bad, and even in fine weather you do not ride far before you begin to wish the people would "mend their ways." The ruts are exceedingly deep, so that sometimes the axles scrape along the ground. Deep holes are numerous, which remind one of the "very miry slough" which is spoken of in the "Pilgrim's Progress," and in these the carts often get stuck as fast as Bunyan's Pilgrim in the Slough of Despond. Help comes, it is true, but it is very often in the shape of the long whips and thick sticks of fellow-travellers, and after a sufficient amount of shouting and beating, the unfortunate animals manage

to drag the cart out of the hole. Sometimes, however, this fails, and then other animals are brought to assist. On one occasion our friends travelling in North China saw eight mules harnessed to one cart, and the carters yelling and beating the mules with all their might, before the cart was hauled out of the quagmire.

There is no "Society for the Prevention of Cruelty to Animals" in China, or Board of Works to attend to the repair of bad roads, and this necessitates the "eating of a good deal of bitterness," as the Chinese express it, by those who travel in the Celestial Empire.

The carts are drawn by oxen, ponies, mules and asses, as shown in the cut given as frontispiece in our February Number, where a pony and two oxen are yoked together.

The Work in T'ai-chau.

FROM MR. RUDLAND.

"Ningpo, Jan. 14th.—Having just returned from T'ai-chau, I thought that you would like to know something about the work there. It is in a very encouraging state, but in great need of frequent visiting for some time to come.

AT T'AI-P'ING-HIEN

there is one man, who was in the magistrate's office, who has stood up nobly for Christ. He has lost his situation, and has had nothing to do now for five months. He does not wish to go into official employ again, as he says it is not suitable for a Christian. He is an elderly man, and Pastors Ah-liang and Liu both think a good deal of him. He has suffered much for Christ's sake.

We had a nice meeting of the members while I was there, but we are in much need of a little place for meetings. The present place is on the main street, and so noisy that it is quite impossible to have a quiet meeting with the Christians. It seems that there is no chance of getting a better one without building. They say that there is plenty of ground to be had; and as the work is so encouraging, there should be a better place if possible. The old man who was baptised is *not* the man you met on your visit there, and I can find no trace of him.

AT DIEN-TSI

we spent the Sunday, and had a very pleasant day. There were about thirty present; and in the afternoon we had the communion, when over twenty sat down to the Lord's table. The Lord was there, and we trust that a blessing will rest on the place, and on those there. The members from

YANG-FU-MIAO

met with us; and on Monday we went over to see them, and the place they have rented; they much need some one there. If they had a resident preacher they would go to evening worship, and many people might be reached on market days. It was hard for us to tell them we had no one to send. Djun-yiao goes over sometimes on market-days, and stays a few days at a time; but the place they have rented is not fit for him to sleep in. It has simply been a store-house for grain and straw.

The evangelist Uong-kaio is very ill, and I am afraid that he never will be able to do much again, even if he gets about for a time."

Kiu-chau.

FROM MR. A. W. DOUTHWAITE.

BAPTISM OF CONVERTS.

December 11th, 1876.—I am glad to be able to give you a more cheering account of our work here than hitherto. Our first three converts were baptised last Sunday in Kin-hwa-fu. I could not be present at the baptism, so was obliged to ask Pastor W'ong-L'oe-djun to go.

One of those baptised has the literary degree of B.A. He was formerly a military officer, but is now practising as a surgeon.

One of the other two is a native of the province of Kiang-si, but he left his home because his mother joined the Roman Catholics. Soon after his arrival at Kin-hwa-fu, he heard that his mother was dead, and his conscience smote him because of his unkindness to her. One morning about 6 o'clock he went to our chapel, and in great distress inquired what he could do to get his mother's soul out of purgatory, for he had heard her say she would have to spend a few years there, until her sins were atoned for. One of the evangelists who was in Kin-hwa at the time invited the poor fellow in, and comforted him as best he could, trying at the same time to convince him of his mistake. Since then he has been regular in keeping the Sabbath, and almost two months ago applied for admission into the church.

Of the third I know very little, except that he has been for many years a vegetarian; but is now convinced that "without shedding of blood is no remission." There is another man who has been inquiring for several months, but has not yet made up his mind to trust in Jesus only. The Lord help him to decide before it is too late.

In Kiu-chau we are not without encouragement, for the street preaching-room is filled to overflowing every time I preach there, and the people are very orderly and attentive. I have had a house offered to me in each of the cities of Yen-chau-fu and Long-yiu, but I am obliged to decline them, for I have no man to occupy them. On account of the agitating rumours, we were nearly being turned out of Lan-k'i, a few weeks ago; but now all is quiet again, and the landlord has withdrawn the "notice to quit" which he had served upon the evangelist Ah-ts'ih.

Intelligence from I-chang.

The new Port, 300 miles nearer Si-chuen than Han-kow.

LETTER FROM MR. CAMERON.

"*I-chang, December 20th, 1876.*—You will be glad to learn that we have arrived at our destination. The Lord has indeed been good to us all the way. I had a few days to spend at Gan-k'ing waiting for the steam-boat. That time was rather trying, as I desired so much to get on. The Lord knows what is best for us, and orders all things for His own glory and our good. If we always believed this, and trusted Him more, doubtless we should often be happier.

On the way to Han-kow, I was on several occasions able to do a little preaching, and also to speak to individuals. I arrived there on Saturday, and on the following Monday left for I-chang. On the Wednesday of the following week, we arrived at Sha-si, too late to get a boat that night. I started early next morning, and although there was about 3 li between the boats, we had everything on board and were ready to sail long before noon. But it began to rain, so we did not leave that day.

On Sunday, went on shore and preached several times, and gave away a good number of tracts. We have not been able to preach much on the remainder of this journey, as it was often very dark before we anchored. We arrived here this afternoon, and had no trouble at all; it was raining, and probably few knew we were foreigners: no one took notice of us in the

street. A few of the neighbours came in, and had a look at us. They seemed very kindly disposed; the evangelist says the natives are well pleased to have the foreigners beside them. I hope by Friday to be on the way again; if not wet, I will start early for some of the cities, and pass the Sunday at one of them, returning about Tuesday for a day, to see how things are. I trust there will be no trouble. Shall be better able to judge after a few days.

December 23rd.—I am just starting on my first journey, and hope to be away a week or so."

LETTER FROM MR. NICOLL.

"*I-chang, January 2nd, 1877.*—Everything is very quiet here. Of course, we have not made much stir yet. Yesterday we entered the city for the first time, and walked a good way through it, without being much noticed. I only heard the cry "foreign devil" once. The place seems on the whole to be very quiet. I am glad Mr. Chang the evangelist has been here so long. I think he has done everything as well as could be expected. He seems to be in a very good spirit, and likes to work among the people. I trust what he has been able to do may be blessed. I hope on his return to you he will get on well, and that his labours may be much blessed.

Mr. Cameron came back on Friday last, December 29th. He had a very good time while away. At some places they did not understand all he said; in others they understood very well. He leaves again to-morrow. I think he may go up as far as Mr. Chang's home, and visit three or four country cities that lie inland on his way back; or he may reverse it, and then he will have the stream to come down by. He is quite well."

Poetry.

Lines addressed to a gentleman who said he would give four or five years more to study before he entered the arena.

Rise ! for the day is passing,
And you lie dreaming on ;
The elders have buckled their armour,
And forth to the fight have gone.

A place in the ranks awaits you ;
Each man has some part to play ;
The Past and the Future are nothing,
In the face of the stern to-day.

Rise from your dreams of the future,
Of gaining some hard-fought field,
Of storming some airy fortress,
Or bidding some giant yield.

Your future has deeds of glory,
Of honour,—God grant it may ;
But your arm will never be stronger,
Or the need so great as to-day.

Rise ! if the Past detain you,
Her sunshines and storms forget ;
No claims so unworthy to hold you,
As those of a vain regret.

Sad or bright she is lifeless ever,—
Cast her phantom charms away ;
Look not back save to learn the lesson
Of a nobler strife to-day.

Rise, for the day is passing,
The sound that you faintly hear
Is the enemy marching to battle ;
Arise, for the foe is near !

Stay not to burnish your weapons,
Or the hour will strike at last
When, from dreams of a coming battle,
You may wake to find it past.



Remember

the Words of the LORD JESUS, how He said,

“It is
more blessed to give
than to receive.”

ACTS xx. 35.

China For Christ.

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." (Acts xx. 35.)

OH! that our pen may be anointed as with fresh oil, while we seek to bring our own soul, and the souls of our readers, more fully under the influence of this mighty truth—"It is more blessed to *give* than to *receive*."

Our gracious LORD did not content Himself with merely giving utterance to this truth; He embodied it in life. He exhibited it in death. He emptied Himself, that we might be filled. Heaven with all its holiness, with all its bliss, was His abode: He left it for earth with all its sin and all its misery.

"The highest throne that heaven affords
Was His, was His by right;"

but He left it, to be denied a place in Bethlehem's inn, to be born in a stable, laid in a manger! Surrounded by countless throngs of adoring angels, whose highest bliss was to serve Him and to do His will, He left them to toil as a humble carpenter, to be despised and rejected of men. Laying aside the power of His might, who created the heavens with a word, and the earth by His command, He became the helpless babe of a poor mother. And after an unparalleled life, He gave up Himself, an unresisting victim, to be bound by the servants of the High Priest, to be mocked and scourged and crucified to the gratification of a Jewish mob and of a Gentile soldiery. He *gave*—ah! what did He *not* give?—He gave Himself for us. Incapable, as we necessarily are, of understanding *what* He left behind in His incarnation, *what* it must have been to Him to tread this sin-defiled earth, what were the depths of His agony in Gethsemane, of His sufferings on Calvary, yet, looking on His wondrous life and death even as *we* can do, how wonderful it seems! Awful must be that hell from which deliverance was worth purchasing at such a price: glorious that heaven to gain admittance to which such a ransom was needed. But, blessed as it is to us to receive that salvation, which delivers us from the one and fits us for the other, yet He who gave it, and gave it at such a cost, Himself testifies that it is even *more blessed* to give than to receive. Oh, for hearts to apprehend and live out this wondrous truth!

Perhaps these words may meet the eye of some anxious soul longing for salvation. Oh! how blessed would it be to you to *know* your load of sin gone, to *know* that you had eternal life, to *know* that the power of sin was broken, and its guilt clean washed away. You have sought, it may be, and not found; struggled and not overcome; and feel wearied of the conflict, and hopeless of success. Ah! my friend, salvation is not so obtained, it is God's free gift. The invitation is, "Come unto Me, and *rest*." Not by seeking, but by accepting Christ as Himself your salvation—not by struggling but by receiving—will eternal life become yours indeed. God *gave* His only begotten Son—long ago. Christ *gave* Himself for our sins. And now He *gives* eternal life to all who accept Him as *their* Saviour, who trustingly say in themselves, "God's word is true: Christ *has* died for me, *has* paid my debt. I accept Him as my Saviour, rest in His finished work, *am* saved in Him. If to receive salvation be a blessing to you, to give it is no less a joy to Him. "Remember the words of the

LORD JESUS, how He said, It is more blessed to give than to receive."

But probably the majority of our readers can rejoice in an accepted salvation. They "love the brethren" and "*know* that they *have* passed from death unto life." The fear of hell is gone, the sting of death is gone, eternal life is your portion—God's free *gift*, through Jesus Christ our LORD. But *what* a gift! Do you *know* how much it means? It means that *you* are—not *weak*, not *feeble*, not able to do *little*, merely, but—crucified, dead, able to do *nothing*; and buried, put out of sight. But it also means that CHRIST is living, ruling, reigning *in* you. It means that you are, really and truly, made *one* with Him; are blessed in Him, and blessed not with some, but with *all* spiritual blessings in heavenly things in Christ. It means your *acceptance* in Him; and more, your being *complete* in Him, literally, "*filled full*." Yea, it means even more than all this; it means your being *more than full*—OVERFLOWING. "He that believeth on ME, as the Scripture hath said, out of His belly shall flow rivers of living water"—not brooks, summer torrents, or temporary supplies, but perennial streams, *rivers*, and rivers of living water. One river was the source of all Egypt's fruitfulness—each believer, *if indeed he believe this*, shall be *more* to those who surround him. Here *is* power, here *is* wealth, here *is* blessing indeed!

But why such profusion? God does nothing in vain: why such superabundant bounty? The secret lies here—"It is more blessed to give than to receive." Made one with Jesus the great Giver, an inexhaustible store becomes ours, *in Him*, that we may give too. And with it comes the command: "Freely ye have received, freely give." Why is it that this *fulness* is so little *experienced*; why is it not more enjoyed? Simply because we fail to give freely, and thus to make room for more and more blessings by dispersing those we already possess. We are laden with coppers, but we will not give them to the starving poor, though by doing so we should find ourselves more richly freighted with silver; and when that in turn was distributed, we should be left possessed of much fine gold, yea, as much as we could possibly bear.

How little does the Church realise how she is *impoverishing herself*, while SHE IS to an awfully large extent LEAVING THE WORLD TO PERISH through her unbelief, her selfishness, her parsimony! What does her life say to the world? Does it not often contradict the testimony of the Scriptures, and misrepresent that Lord and Master of whom she was intended to be the representative here? Christ has given her light: she denies it to the perishing. Christ has said, "to *every* creature": the Church says, "*No, NO, NO!* At home, to some extent, if you like; but abroad, *no!* A few missionaries if you like; but many—*no!* Will I impoverish myself for the sake of the perishing? *No!*"

How many of us there are whose *lives* say, "Will I strip my person, my house, my estate, of its adornments and luxuries to save a few heathen from HELL?—Nothing of the kind! Will I give up my children to save the heathen? *No, NO, NO!* It is *not* more blessed to give than to receive." Thus is the lie given to the words of our LORD, and the heathen *perish*—are perishing now, perishing *every day*. We rejoice to know that *many* lives there are, of very different import; but we unhesitatingly affirm, that the general testimony given by the professing Church, as a whole, to the unbelieving world at large, is that it is *not* more blessed to give than to receive. No wonder scepticism increases and infidelity prospers!

But, alas, this course is a mistake, a *terrible mistake*; and one that *must be abandoned now*, IN TIME (the only time we have for sowing), if we would *reap* IN ETERNITY the harvest of blessing. Whether we believe it or no, "it is more blessed to give than to receive." If we will but be givers, He will minister to us both seed for our sowing and bread for our eating, and we shall *always* have *all* sufficiency in *all* things, and abound in *all* good works. But if we refuse, if we prove unfaithful stewards, if we will keep and hoard our five loaves and two small fishes, the weary multitudes will go empty away, and there will be no twelve baskets *full* of food left for ourselves. Only become givers, and it is immaterial whether you have five loaves or five hundred; the larger number would no more suffice, apart from Divine and multiplying power, than the smaller; but with that power, the smaller number will meet all the need, and leave abundance to spare. So far, then, as we are concerned, the few are really better than the many; they are more easily conveyed, and God is more manifestly glorified.

Surprise has sometimes been expressed at the work the China Inland Mission is now beginning to do. Those who read the paper printed in our April number, on "The Work of the China Inland Mission," will have seen what are our aims. And if any inquire, is there a sufficient cause, we shall ask their prayerful attention to the following facts:

The American Presbyterian Mission, Shanghai, published on Dec. 1st, 1876, a list of 300 Protestant missionaries—145 English, 140 American, and 15 German—and of these 44 are absent from China, many of them temporarily, but some do not expect to return. The remainder, now in the field—205 male missionaries (most of them married), and 51 female missionaries (widows and single ladies), includes 3 Presbyterian missionaries stationed in New-chwang, 4 members of the China Inland Mission stationed at Bhamo, and 13 other members of our mission designated for new provinces. There remain, therefore, 185 male missionaries in the nine partially-occupied provinces. The aggregate area of these provinces is *17 times larger than that of Scotland*, and their aggregate population is *220 millions*. Were all the people gathered into large cities, like Glasgow or Manchester, and the missionaries distributed among them, they could not efficiently evangelise from a million to a million and a quarter each, even though every third or fourth missionary were assisted by one of our missionary sisters. But as it is, the people scattered all over the country, this is still more impossible. Were the territory divided, each missionary would have a district as large as one eleventh of Scotland (say three Scotch counties) for his parish. But confined as the majority of missionaries are to the parts where they have more work than they can overtake with only occasional itinerations, the bulk of the people can never hear the Gospel at all.

Beyond these are the nine other provinces in which we are commencing itinerant work. Their aggregate area is 24 times as large as Scotland, and we have now in them (or on their way to them) the 17 missionaries mentioned above. The aggregate population is 150 millions—45 times the population of Scotland. They have hitherto had no Protestant missionaries; but in three of these provinces alone, we find that there were ten years ago 300 Roman Catholic priests (European), and more than 80,000 converts. Is it not time that Protestant missions were represented there?

Still further north and west, lie Chinese Tartary and Thibet. The part of China about the port of New-chwang, where labour the three Presbyterian missionaries mentioned above, properly belongs to Tartary (Man-

churia). We will exclude this region, and look at the remainder. In order to enable our readers to realise its extent, we suggest a comparison with the areas of those countries which are nearer home. France is nearly four times as large as England, Spain and Portugal together are considerably larger than France. But for our purpose the total areas of Great Britain and Ireland, France, Spain and Portugal will not suffice. Norway and Sweden are about six times as large as England and Denmark. Iceland and Holland exceed in extent Scotland and Ireland. Add all these to the preceding, and the whole is still too small. Belgium, Switzerland, and Italy may be added, Germany and Austria (together ten times as large as England), and Turkey and Greece (together four times as large as England), may also be added; and the sum total of all these countries does not half equal the area of the districts to which we are referring. Russia in Europe is about ten times as large as Spain and Portugal, and exceeds by one-fourth the sum of all the other countries in Europe. Add this immense country to all the others enumerated, and we gain a more adequate standard of comparison. Europe has an area of more than 3,797,000 square miles. Chinese Tartary (excluding the regions about New-chwang), and Chinese Thibet together exceed 3,950,000 square miles, being thus more than 150,000 square miles (about five times the area of Scotland) larger than the whole of Europe.

These extensive regions contain many millions of our fellow creatures, but have NO MISSIONARY. They are perishing, and they are left to perish. *Throughout this immense territory, larger by five Scotlands than all Europe, there is not to-day—from all the Protestant churches in Europe and America—a single ambassador for Christ*, to carry the message of reconciliation, to pray men in Christ's stead, "Be ye reconciled to God." How long shall this state of things be allowed to continue? We asked this question in the first edition of our pamphlet on "China's Spiritual Need and Claims," issued twelve years ago: we have asked it in each successive edition: we ask it still. My reader, you who know the power of prayer—you who hear the Saviour's command, "Go ye,"—you who believe that it is more blessed to give than to receive—what is *your* reply?

First Journey to Shan-si.

Province having area $1\frac{2}{3}$ that of Scotland: Population, $15\frac{1}{2}$ Millions: Protestant Missionaries, None.

FROM MR. FRANCIS JAMES.

YOU will be glad to hear that Mr. Turner and I have safely returned from our first pioneer journey to, and in, Shan-si (West-hills). As the mere travelling extended over more than 1,700 miles, you will see that we have much cause for thankfulness, that we have been preserved throughout the journey, and have returned in even better health than when we set out. Of course the actual amount of missionary work done has been much less than we could have wished. In the larger cities we found ourselves tolerably well understood; but in smaller places, where the dialects are more peculiar, not only did we in preaching fail to make the people understand, but even our native Evangelist succeeded little better. In such places, however, we often accomplished by private conversation what we could not

effect by public preaching. In the way of colportage, we were able to do a little, and we feel thankful that some thousands of portions of God's word and religious tracts were put into circulation. The expense of this kind of work, however, we found very great, from the cost of conveying books so far overland; and our funds running out in consequence, our stay in the province was considerably shortened.

Perhaps the great value of our journey after all lies in the information we have gathered, which enables us now to look forward to immediate and definite work in the province. We hope (D.V.) to return in a few days. As soon as we reach Shan-si we shall endeavour to procure a native teacher, and to acquire the local pronunciation and idiom. We hope to visit every city and town of importance throughout the whole province, to select the most available points as centres for the diffusion of Gospel truth, and to give special attention to them, until by frequent visits we gain decided indications of God's will with regard to settling. All this will involve much labour, and probably no small amount of difficulty; but with Israel's God for our guide and helper, we gladly and confidently go forward.

Our journey occupied nearly three months. We left Chin-kiang on the 17th of October, 1876, and arrived in Wu-chang on the 9th of January. Our course was up the Yang-tse-kiang to Nan-kin, whence we crossed to Pu-kow, and commenced our overland journey. Our books and luggage were conveyed thence to Hwai-yuen-hien by pack-mules. Soon after leaving Pu-kow, which is in the province of Kiang-su, we entered the Gan-hwuy province, crossing the prefectures of Lü-chau, Fong-yang, and Hing-chau, though we did not enter any of the capital cities of these prefectures, and indeed saw only the city of Fong-yang. During the first stage the roads were on the whole good, and the country generally level, though we did cross a few hills. Our next stage in this province was by water, and the rest and quiet afforded a pleasant change. Arrived at Poh-chau, we had to proceed by carts. These clumsy vehicles have no springs, and Chinese roads are very rough, so that few persons would care to ride in them when able to walk. The carts, however, are indispensable for the conveyance of one's books and luggage. We now entered the province of Ho-nan (River-south), and passed through to the capital near which we crossed the Yellow river, and after three more days' journey reached Shan-si. The part of Ho-nan now traversed by us was level, more populous, and better cultivated than Gan-hwuy. The Yellow river near the capital is a broad and rapid stream, and the ferry-boats are very large. Some idea of their size may be gathered from the fact that the one in which we crossed carried also two carts, 40 horses and mules, some cattle, and 60 men, some of whom had burdens. At this point the width of the Yellow river considerably exceeds that of the Yang-tse at Chin-kiang.

On entering Shan-si (West-hills) we found that we were indeed among the western hills. These hills were terraced to their summits, and well cultivated. The terracing must have cost incredible labour at first, and the keeping of it up must require continued toil. We were struck with the beauty of the scenery, and the neatness with which the little plots of ground were cultivated. On the whole, we were much pleased with what we saw of the people, and the reception they gave us was friendly.

It was while in the province of Shan-si that we first came across the peculiar hills of hardened sand, which abound there and in the west of Ho-nan. Cuttings are made through these hills in some cases 70 feet deep,

and so very narrow as sometimes to barely admit the passage of the cart; indeed, at one stage of our journey, it was necessary to alter the gauge of our wheels on this account. At certain places holes are cut in one side of the bank, to allow one cart to stand while the other passes. At other places a second road runs parallel to the first from 10 to 30 feet above the level. There is no protection to prevent those travelling on the higher road from falling over on to the lower one. On one occasion, when travelling on the upper level, we met two sedan-chairs, each carried by two mules; there was no room to pass, and neither could retire—what was to be done? Fortunately at this point the higher road was only about 10 or 12 feet above the lower one, and the wall of the cutting, though very steep, was not actually perpendicular. There was nothing for it but going down the face, and this was managed remarkably well. All the men but one went to help the first mule, while the remaining man seized the other mule by the tail, and helped to steady it down. Of course the first mule was far down the declivity before the last was over the side, and as soon as the first reached the level road, having a firm footing, it was able to steady the second. After a sufficient delay, both sedans were brought safely down, and we proceeded on our way.

On leaving Shan-si, our road for a few li led through one corner of Shen-si (West-passes). We then crossed Ho-nan into Hu-peh (North-lake province), went by cart as far as Fan-ceng (Siang-yang-fu), and thence by boat to Han-kow.

Province of Shen-si.

(WEST-PASSES.)

*Area, 1½ that of Scotland. Population, 14½ millions.
Protestant Missionaries, None.*

FROM MR. GEORGE KING.

Si-gan Fu, December 24th.—After very rough journeying, over roads that would, I should think, have broken poor Mr. McAdam's heart, we arrived, a few days ago, at the capital of Shen-si. It is a large city, and very busy, but we have seen it under unfavourable circumstances. The night after our arrival there was a heavy fall of snow, which rendered locomotion exceedingly uncomfortable, and proved no small hindrance to our preaching in the streets.

I tried riding in one of the covered carts commonly used here, but I will not harrow your feelings by a description of the tossing and shaking to which I was subjected. I have secured several copies of the celebrated Nestorian tablet: the characters are very clear.

During the last stage of our journey (that from King-tsi-kwan), we went for a short distance by the riverside, but soon left it to enter rocky defiles between the mountains, which we had to traverse nearly the whole of the journey. What with climbing up the hills, and running down, and picking our way over a bad road, I can assure you we did get wearied. You would have laughed to see the night accommodation we had. Many of the inns were simply stables, with a kang (a sort of heated kiln), on the top of which peacefully reclined the mule drivers. For our bedsteads we tried various expedients: once Messrs. Budd and Easton slept on the top of the mule burdens, but they were

rather surprised, and not agreeably so, by the loud strains of one of the patient animals, which made the darkness musical with his melody! Once the door was taken down to serve as a bedstead, the inn being left open all night; and altogether we passed through some new experiences.

Here, Mr. Budd and I have been at work on the streets almost daily; we have sold about 4,000 cash worth of books. We have not been troubled in any way by the officials. At Shang-chau, and small places on the road, and now here, copies of the proclamation issued by order from the Peking Foreign Office, relative to the right of foreigners to travel in the interior, are posted up.

Mr. Easton's party left on Tuesday; they were all pretty well; I believe they are going straight to P'ing-liang in Kan-suh.

As to transmitting money, letters, &c. The post-office by which I send this has dealings with and branch firms in all or most of the provincial capitals. They have no agent at Han-kow; but there is one in Nan-kin. In the event of our having a station here, I should think that books, &c., might be easily sent from Han-kow.

To have a station at Siang-yang Fu seems a very desirable thing. It is a key to all the Northern Provinces; and being the mart for all North China, and in direct water communication with Han-kow, it would be an important situation to hold.

The Route for Kan-suh.

Area of province, 3 times that of Scotland:
Population, 16 millions: Protestant Missionaries,
None.

FROM MR. GEORGE F. EASTON.

Si-gan Fu, December 20th, 1876.—You will be pleased to hear that we have been helped so far on our way. We reached here yesterday afternoon, after a rather tedious journey of twelve days from King-tsi-kwan, including two Sundays, when we rested. Except the last day, the route has been all over mountains. The roads are shockingly bad: we have walked the whole distance, about 220 miles, but are none the worse for it, except that our feet are rather tender. At the villages where we stopped, the people generally were few, and provisions were scarce. The rumours of cutting off people's tails (queues), and other reports, are prevalent here now; so that the innkeepers are very careful as to whom they take in. We have to write our names and business in a book (in common with other visitors) which is sent to the Ya-men. It appears as if the natives with us should have had a passport, for if we are not with them, they will not take them into an inn or allow them to enter a city. At every city, and every village of any size, a large proclamation from the Pe-king Foreign Office (containing the substance of the recent Treaty) makes it very easy for us to travel. At Shang-chau we first noticed it; the officials issued it after our arrival, and were very polite to us.

At present we are staying outside this city: none of us have yet been inside, except Mr. Budd. To-day we have engaged two carts with two horses each, and start to-morrow morning for the first prefectural city in Kan-suh, P'ing-liang-fu, eight days' journey from here. We have not yet decided as to going on to Lan-chau (the

capital of Kan-suh.) Snow is very thick on the ground, and travelling difficult. We shall know better when we reach P'ing-liang, where we can get carts for Lan-chau, or Kong-chang-fu, as may seem best.

Last Sunday, I sat on a mountain and read Spurgeon's sermon on "Predestinated to be conformed to the image of His Son." What a blessed hope! I pray that we may be conformed to Him in holiness and zeal while here below; and that we may whole-heartedly go about our Father's business in these cities, and may see much joy eventually. I feel that *we* are among those messengers sent out into the highways and hedges: pray that we may bring in many to the feast.

For the Young.

MONKS WITH HAND-FURNACES.

(See Illustration).

BY MRS. C. H. JUDD.

MY DEAR YOUNG FRIENDS.—In China, as in all other parts of the world, there are many persons whose hearts are not at rest on account of sin, and who would gladly *do* anything to escape its punishment. We, who live in Christian England, and have heard from our earliest childhood the "old, old story" of Jesus and His love, know that it is "not by works of righteousness which *we* have done" that we obtain salvation from sin, its power and punishment, but the poor Chinese are not so privileged. Only a *very* few of them have heard that "God so loved the world" as to give His Son to die, that whosoever believeth in Him might not perish, but have everlasting life; and so nearly all live and die without hope, and without God, and in the world.

If they feel troubled about their sin, they try some plan which men have devised to atone for it. Some of them build temples, or bridges, repair roads, help to build foundling hospitals, provide shelter for the aged, &c.; while others, who have no money to spare, become monks and nuns. These leave their homes, give up their family names, and devote themselves to the worship of Buddha.

The two monks in the picture before us look so real and lifelike, we might imagine that after chanting their morning prayers they are taking a little stroll round the temple. The old man who is leaning against the pillar looks as if he were deep in thought. In his hands he has a small wicker-work basket, lined with earthenware, in which is placed a heated charcoal ball covered with ashes. The gradual heat thrown out in this way keeps his hands warm; or should his feet get cold, perhaps he would take a seat, and placing the little fire-basket on the ground warm them also. The younger man has probably just lit his pipe by the embers in his companions hand-stove, and, while enjoying that, is also having a chat.

You see their heads are shaved all over, and some of them have nine round spots burnt on the top of the head, as a proof that they are really devoted to their profession. In many respects they are very much like the Roman Catholic monks and nuns. Their dress is different from other people; they often do penance, burn incense and candles, count their beads, chant morning and evening prayers in a foreign language, &c., &c.,

There are large monasteries where many of these monks live together; others live in temples in smaller numbers,

while some dwell alone for years in solitary huts or caves, eating only the coarsest food, and spending all their time in worship and meditation.

A few years ago, while visiting the sacred island of Pu-tu, we saw an old man over eighty years of age, who had lived in a tiny little hut on the mountain side for many years. The greater part of his time he sat cross-

Oh ! how sad it is that they should spend weary years in seeking to atone for their sin, and fit themselves for a life beyond this, of which they really know nothing, but hope it will be better than the present one, and do not know that there is a gracious loving Saviour who is able and willing to save to the uttermost *all* that come unto God by Him.



MONKS WITH HAND-FURNACES.

legged on a very narrow stool, only leaving it to eat his food or burn incense in the little shrine outside his door. There he slept at night, and there he said he should sit till his time for departure had come, when he should repeat O-me-to-fuh (praise Buddha) and depart to the land of happiness in the west. We told him of one mighty to save, but the poor old man could not entertain the thought that there was any better way than that he had chosen.

A few of God's servants who pity these poor people have given themselves to the work of preaching the Gospel to them, and have left their native lands to go and live amongst them, hoping to lead some to Jesus. Will you not, dear young readers, who love the Saviour, pray often that God will help them to teach many the way of salvation. In this paper I have spoken chiefly of monks. I shall hope at some future time to tell you a little about nuns.

Good News from Birmah.

From the Diary of Mr. Henry Soltau.

OPENINGS AMONG THE HILL TRIBES.

Bhamo, Monday, October 23rd.—After a long period of waiting, arguing, and treating, we have been able to-day to conclude the purchase of the site of land near the Zayat which we selected as the best spot for Mission purposes on our arrival in Bhamo. There is a frontage of 58 cubits on the main road, and the depth extends to about 125 cubits. On the ground are some fine trees. The whole piece is level, and affords a good view of the Kah-ch'en hills at the back, while the front is on the leading thoroughfare of Bhamo. Although the authorities cannot legally sell land, they considered themselves able to sell the right of possession, and the trees now standing upon it.

OPENINGS TOWARDS CHINA.

Wednesday, November 1st.—Mr. Stevenson received a letter in Chinese to-day, from one of the leading Kah-ch'en chiefs between this and China. He sent it by his nephew with all possible dispatch, as it was an invitation to come at once and bring medicines for his brother's wife (the mother of the nephew), who was dangerously ill. It reminded him of his promise to come into the hills when invited, and stated that the nephew would conduct him safely to his house at Mattin, or Ma-t'ang, as they call the place themselves. Seeing that this place was within *one day's journey of China* [two days' journey beyond Bhamo], we felt it must be an answer to our prayers. Therefore, after prayer and conference, we resolved that Mr. Stevenson and I should make our first trip *towards* (though not *into*) China without delay. The guide offered Mr. Stevenson his pony, and said he could get two men to carry our things, and would try to get a pony for me. In this he was unsuccessful, all the Birmans refusing to lend their ponies, saying that the hills were too steep, though it was probably only the old attempt to prevent foreigners from having anything to do with the Kah-ch'ens. I, however, succeeded in borrowing one.

FIRST DAY'S JOURNEY.

Friday, November 3rd.—Started about 9 o'clock. We took the same road the troops had marched along last May, when I walked a little way with them into the jungle. Amid beautiful trees, hung with festoons of creepers, and springing up from a sea of elephant grass, we passed along by the narrow pathway, which is termed a *road* in these parts.

After proceeding some distance we found ourselves stopped by a small river that flows into the *Ta-peng*. One of the Kah-ch'ens forded it and found it up to his armpits, so it was evident we could not cross and convey all our goods over in a dry condition. There was a village on the opposite bank, and by dint of shouting our guide at last hailed a boat, which conveyed us over. The ponies were unsaddled and driven into the stream, and swam across in first-rate style. Our road now lay through paddy fields, and some beautiful park-like scenery. One could hardly help looking for a fine stone-built house behind the trees. The first village we passed was Mung-teng, on the *Ta-peng*, the bank of which river we skirted till opposite the much larger town of *Hay-lou*, which was the first halting-place of the troops after they left Bhamo. We now struck out to the right, leaving the river behind us, and made for the hills. Through a sea of long grass we rode, every now and then passing through water up to the knees of the ponies. The grass was more than twice our height, and met across the road, so that our faces became quite sore with the brushing of the rough blades.

Our first halting-place was a clearing in the jungle, which we reached at ten minutes past three. We were both stiff and tired, and glad to be able to lie down and take some rice, which our servant soon cooked for us under a tree. A beautiful stream of clear water flowed close by, from which we were able to slake our thirst. We had to wait some time for the

arrival of the two carriers whom we had left behind on the road. At 5.30 we all started off again, not without some feelings of apprehension on our part, as the sun was setting, the road was becoming more and more difficult, and our guide informed us that

TIGERS WERE PLENTIFUL!

in the thick grass around. As we plunged again into the thick jungle, we found the roads in a wretched state. We had begun to skirt the hills, and consequently had to travel up and down the steepest places, now through mud and water, now over large trunks of trees that lay across the path, and again among tall grass so thick that we could hardly see the animals in front of us. Sometimes we were forced to get off to scramble up the slippery paths, and then it was difficult to avoid the pits and other dangers, that lay in our way. The sun had set, and it seemed a long time before the moon rose. The Kah-ch'ens in travelling do not seem to talk at all: in silence we walked on, not a sound being heard but the jingle of the bells on the neck of one of the ponies. When riding, we had to push back the bamboos and jungle grass with one hand, and hold on as best we could with the other. There was no place where we could pass the night, so we were forced to move on. The dews fell heavily, and our clothing became wet through in some parts. At last the moon arose—almost a full moon—behind the mountain, and the dew sparkled on the trees and ferns. Our spirits revived; but those turns in the road that hid from us the moonlight seemed to make the darkness more obscure. It was travelling and no mistake!

CAMPING IN THE JUNGLE.

For three hours we toiled on, then came to a halt, and having found a somewhat clear space, prepared to pass the night. On one side flowed a swift, broad river over a stony bed; on the other was the long rank grass wet with dew. In front, a lofty hill clothed to its summit with beautiful trees, bamboos, and grass. Behind, and on the opposite bank of the river, were more hills. The ground was soaking wet. A fire was soon kindled, round which we all squatted and tried to dry ourselves somewhat. I had fortunately brought my large mackintosh sheet, which, spread on the ground, formed a dry bed. On this we spread one of our wadded coverlets, covering ourselves with the other and with rugs. We commended ourselves to the Lord, and lay down to rest. Our companions cut little holes in the jungle grass, or took branches, which they fixed in the ground to shade them, and then lay down to sleep. It was a very novel experience: the roaring river and still jungle, the loose ponies coming close by our bed every now and then, the smoke of the little camp-fire, and the brilliant moon lighting up the grand scenery, all combined to produce a solemn weird feeling. We found it necessary to cover our faces with our hats, on account of the moon shining immediately above us. Our heads became wet with dew. We managed to get some snatches of sleep, and rose in the morning feeling refreshed. Neither of us were materially the worse for our first night's open-air sleeping.

Saturday, November 4th.—Off at 7.30, after a breakfast of rice and preserved meat. We had to cross the river on ponies; the current was strong, but the water was not above the saddle girths. Proceeding along the opposite bank a little way we had to cross it again, and then ascend a steep hill.

LABORIOUS CLIMBING.

Passing numerous streamlets, which flowed among huge boulders of rocks and luxuriant ferns of various sizes and descriptions, we gradually wound round the side of a chain of hills. If travelling yesterday was difficult, to-day it proved doubly so. The roads were slippery from the dew. The paths were steeper, and led over large rocks difficult for our ponies to climb. The descents were more trying than the ascents, and to make matters worse, the bamboos overhead were not cut off far enough back, so that unless we kept a most careful look-out, we ran great danger of having our eyes put out, or our faces scratched by the projecting spikes of the half-cut branches. Crossing and recrossing various small hills, we came to another river, narrower but deeper and more swift than the one we passed over early this morning. The bed was stony, and some-

what difficult for the ponies. This time the water came over our feet, though we raised them as high as we could. My pony stumbled, and I was expecting to have a ducking; but he happily recovered himself, and we both got safely over.

We found more Kah-ch'ens on the opposite bank busy cultivating paddy in the plain. We had now to mount one of the hills of the range of which Ma-t'ang is the highest. At one time I had to cling to the pony's neck, and stand almost upright in the stirrups, the ascent was so steep; at other times we dismounted to let the ponies clamber over the slippery rocks. After a long pull, we came to a resting place, where was a small shed, in which some Kah-ch'ens were squatting. Here we boiled some rice, and had a long rest, starting again with the friends we had met, who were journeying for some distance by the same route.

We had commenced ascending the mountain at 8.30 a.m., when I set my barometer. We stopped at the halting-place at

10.15, and left again at 11.45. When we reached the top of the ridge of hills or mountains, the scene was inexpressibly lovely. A long way off was the silver thread of the Ta-peng river, and further again the Irrawaddy. Then a long belt of plain, covered with rich foliage, and hemmed in by the verdant hills, between the different chains of which small rivers meandered. Miles and miles of this lovely scenery lay around us; as we proceeded, each turn in the road brought us fresh views. On the slopes of the hills were well-made terraces, in which the paddy was now golden, and in some places it was being reaped by the industrious Kah-ch'en women in their blue and red costumes.

Poom-tso, a small Kah-ch'en village, was reached at 1.30. Hu-tone, a much larger village, was reached at 2.15. We had to dismount and walk through the village according to custom.

ARRIVAL AT MA-T'ANG.

At 4 o'clock we reached Ma-t'ang, and were cordially welcomed by the chief. The house of the Ma-t'ang Tswa-bwa, or chief, is a long building, enclosed by a brick wall, on a foundation of granite, plenty of which can be found on the hills. The house is built of wood, and has one long passage running straight through it. On either side of this passage are the rooms of the house; their headquarters being at the higher end, and the guests' quarters at the entrance. There are no windows nor chimneys in the house, consequently one's eyes smart occasionally from the smoke which fills the rooms.

November 5th.—On Sunday morning many patients came for medicines. Strains in the back and legs through carrying heavy loads over these hills formed the complaints of the majority. A few were suffering from fever, which has been very prevalent this year, though almost unknown on the hills before. The Burmese tell the Kah-ch'ens that the English troops brought it with them when they went into China lately. The men evidently catch the fever in Bhamo, and bring it with them to the hills, and the women and children fall a prey to it. Indeed, the majority of cases were among the women and very small children. The

Kah-ch'ens themselves have no medicine for fevers, hence the fatality of many of the cases. The people bring us little presents of rice and eggs, also chillies and salt; the latter is a very scarce and valuable article on the hills. It comes all the way from Liverpool to Bhamo, and then it is sold by Chiuamen to the Shans and Kah-ch'ens, and conveyed by mules and ponies to the hills.

DESCRIPTION OF MA-T'ANG.

The village of Mattin or Ma-t'ang, is situated on the hills of the same name, and in the dells that surround it. The houses are all built of bamboo, and are far more substantial than those of the Burmans. The roof of each house is about 100 or 150 feet in length from end to end, projecting at each gable end, and reaching almost to the ground at the sides. At the entrance for about 15 feet the sides are open, or merely formed of open bamboo work. The poles which support the

roof in this part of the building are ornamented with the heads and horns of buffaloes, which have been slain in sacrifice to the "nats" or spirits on the occasions of deaths, marriages, or any other special events.

In this entrance shed, or hall—for the floor of it is merely the bare earth—stand the large wooden mortars in which the rice in husk is pounded until it is white and fit for eating. Early in the morning before the break of day, the diligent and laborious women and girls may be heard pounding away at these mortars with long poles, two often working at the same mortar, and keeping time to the sounds of their wild singing, which is unlike any music I have heard, and is difficult of imitation. Having pounded and sifted the rice, the women sally forth, with three or four large bamboos in a basket on their back, to fetch water from the little stream that flows down the hill-side. These baskets are secured by straps to their heads, in



MODE OF CARRYING BURDENS.

which way heavy loads are carried by both men and women.

But I was describing the house. A wood fire in the centre of this entrance hall is the rendezvous of friends and neighbours during the day. The men, who usually remain at home unless obliged to go to Bhamo or to Tsee-kaw, or some other village on business, may often be seen lying by the fire smoking opium in small bamboo water pipes. At night the doors of the entrance hall are made secure, for the buffaloes belonging to the house are kept here.

Passing through this hall you come to the house proper, which is raised about three feet from the ground, and is built of strong bamboos. The door is approached by a plank of wood, or a stout bamboo, with knotches cut in it for steps. A passage extends the entire length of the house; on either side there are small rooms, some of which are divided off by bamboo partitions. The first of these is the guest chamber. Each room has a fire-place in the centre, which consists of a square space a little lower than the level of the floor, covered over with dry clay. This is very necessary, as the nights are cold, and the people do not possess too much clothing. The kitchen and general sitting-room

of the family is at the end of the passage, whence a door, which is always kept open, leads into a small raised verandah, and with it is entirely appropriated to the use of the "nats," of whom the people are in great dread.

CIVILIZATION OF THE KAH-CH'ENS.

The houses are far more comfortable and home-like than those of the Burmans, and there is much more family feeling than among the latter. The dress of the women is also superior to that adopted by their Burmese sisters, consisting of a jacket of blue cotton reaching to the waist, and a kind of kilt or petticoat reaching to the knees. From what we have been already able to observe of our friends, we are of opinion that the women on these hills are far more modest and well conducted than those in Bhamo and Burmah generally. A far higher degree of civilization maintains than we anticipated. Everywhere we are received with respect and hearty good will; and while opium has done serious injury to the men who indulge in it, those who have kept from it, as well as the women and children, will compare favourably with any of the different races met with in Bhamo.

The women toil hard from morning till dusk. They are the slaves of their husbands. "He shall rule over thee," is exactly fulfilled in them. Notwithstanding this, they are very happy and cheerful, much more so than the men. Having provided their lords with their breakfast, they march off to the rice fields with perhaps a little baby on their back, and a large basket in which to carry the paddy. All who can afford it wear large silver hoops round the neck, and as many strings of red, green, blue and white beads as they can muster. They think their blue costumes much improved by bands of red cloth stitched across the arms. Their ear ornaments are peculiar. Large flaps of ornamented cotton hang from the back of the ear, and tassels or silver tubes are passed through the lobes. The married women wear blue turbans, formed by wrapping the head round and round with long strips of blue cotton.

The one great objection to both men and women is their uncleanliness. They never wash their bodies. The consequence is, the dirt is in layers in some parts. The girls have their hair cut straight across their forehead to keep it from their eyes, but it falls in a tangled heap over their ears and down on the shoulders, enclosing the face as in a frame.

THE CHIEFTAIN'S FAMILY.

In this house reside the chief (who goes by the name of the fifth governor, because he is the fifth son of the former chief), also his brother, the seventh governor (the youngest of the seven sons); another man, a cousin or brother of theirs, I think, also resides here. No. 5 and No. 7 have wives and families. The former, I believe, has two wives; that is, he has his own wife, and also the widow of a deceased brother, for it is the custom among this people that when a brother dies, his next eldest brother takes his wife and family and cares for them, the widow becomes the survivor's wife.

There are several little children, all girls but one. Some of them are pretty little creatures, with large dark eyes, and round chubby faces. One is called Ing-e-lai, the Burmese for English. She was born in the same year that Major Sladen and party visited this place, and spent a night here on their way home from Momien. All the little girls down to five and four years of age copy their mothers in everything. They chew betel-nut and tobacco, and little dolls of things go out and pound the rice and winnow it, drive the large buffaloes, help carry the water, light the fires and carry the babies on their backs—the infants being tied on by a shawl to the bodies of the little nurses.

In addition to the members of the family proper, there are several slaves, women, or rather girls, who are fed and clothed and housed; for this they have to work hard all day. A family of little orphans are also here, and seem to be treated as well as the other children; but one was offered for sale the other day for 50 rupees. The Burmans, who come purposely to buy children, would not give more than 30 rupees, so the little fellow, unconscious of his fate, remains here.

Tuesday, Nov. 7th.—Yesterday a large party came in from Loi-lone on their way to Bhamo to buy cotton and salt. It would have amused friends at home to see them squatting round two fires in our room after dark, chatting away in the bright fire-

light for two or three hours. I suppose we had twelve or fifteen men sleeping close to us last night. The Kah-ch'ens ask very intelligent questions about our Queen and country. The greatest ambition of those in this quarter is to be as much like the Chinese as possible. Many of them can speak Chinese well, in consequence of their almost daily contact with them. In my remarks on

THE DRESS OF THE WOMEN,

I omitted to mention that all wear large coils of rattan round their bodies, and that the younger ones wear bells, and cowrie shells. Little girls have girdles, ornamented with small bells like the harness of a sleigh horse; also small bells fastened on to their dress. No man ever goes anywhere without his *dah*, or large knife. He would as soon think of going out without that as we should without our boots. They use this weapon with great dexterity; many also carry spears, shod in iron, which serve both for purposes of defence and as alpenstocks.

Friday, Nov. 10th.—We manage to get along here pretty well on the whole. The great difficulty is in procuring animal food. With the exception of a small piece of dried hard buffalo meat, we have as yet tasted none. Fowls cannot be bought except at extravagant prices, which we do not think it wise to give. We have been successful in buying some eggs, and the people have brought two or three as presents, and also measures of rice.

FURTHER OPENINGS.

Having received a pressing invitation from a village near, to go over to-day with medicines, we went this morning; a messenger from the village carrying on his back a basket with the medicines. The old man who had sent for us needed treating for his eyes. From their custom of constantly sitting over a smoky wood-fire, their eyes become seriously affected; young and old alike suffering considerably.

The village, called Chih-hai, is three quarters of an hour's walk from this, over two steep hills, and across a stream which flows down the intermediate valley.

DOCTORING THE KAH-CH'ENS.

Arrived at the man's house, a mat was spread in the entrance-hall on the ground, and I laid out my medicines upon it, as a cheap-jack displays his wares. Men and women soon crowded round; some with little babies, and children with burning-hot fever upon them. Many brought small parcels of rice, or a couple of fresh eggs, wrapped up in plantain leaves. Fever and enlarged spleen were very prevalent, as well as eye complaints, and sprains in the back and legs. From 10.30 till 2.30 I was busily engaged in dispensing medicine, and Mr. Stevenson was occupied in interpreting, which he managed very well, speaking to the people for the most part in their own language, much to their pleasure and amusement.

A KAH-CH'EN DINNER.

When there was a little lull in the doctoring, we were invited to eat rice in the house—our first invitation to a Kah-ch'en meal. We went inside, and had to seat ourselves on a plank of wood, on the bamboo-floor, close by the fire. There was then placed before us a large wooden tray, with rice laid upon it, on large leaves, and covered also with the same. Two small earthen pots placed beside it contained turnip-tops mashed up with egg, and dried buffalo meat, and boiled greens. The Kah-ch'ens have no tables or chairs. Chop-sticks were handed to us, and we had to use a fresh leaf as a plate. At first I could not make much progress with the chop-sticks, but after a little practice managed to make a good meal; water was handed to us at the conclusion in a bamboo tube, out of which we all drank: Some patients came before we had finished dinner, and it was not till 4.30 that we were able to leave, and retrace our steps over the rough hills to Ma-t'ang. We were entreated to return again, and were asked to fix a day.

This evening, while we were sitting under a tree reading, we saw Mr. Stevenson's old pundit, Gum-toy by name, coming towards us. He seemed delighted to see us up here, so near his own home, which is in a village not far from this. He came up and shook hands with us, and presented Mr. Stevenson with some honey. We purpose keeping him to act as guide, interpreter, and messenger.

VISIT TO PUMWAI.

Saturday, Nov. 11th.—A messenger came from another village, begging us to go at once to see a sick woman. Having attended to all the patients here, we left at 11 o'clock, going in exactly the opposite direction from that in which Chih-hai lay. The village of Pumwai contains about fifty houses.

We found the poor woman very ill, with an immense abscess or carbuncle on her leg, just above the knee. The leg was swollen to an enormous size, and she could get no rest. The only hope was to lance it, to which she agreed. The relief was very great. What the poor creature would have had to suffer if we had not been at hand I cannot tell.

The Kah-ch'ens imagine that every sickness is the result of the entrance of a "nat" or spirit into the person's body. The question is constantly asked: Is there a nat in my eye? Is there a nat in my stomach? Had we desired to take advantage of their credulity, we could have made out a wonderful story about the exit of the nat, and have acquired great fame. Five buffaloes had been sacrificed at different times to get the nat to leave the poor creature's leg, but she was nothing bettered, and grew decidedly worse. Our patients in this place were more numerous than at Chih-hai, and we had quite a large quantity of rice to carry away with us. We still cannot buy fowls anywhere. In consequence of the great amount of sickness, the demand for fowls for sacrifice has been large. Only the blood and the entrails are offered to the nats.

At Pum-wai we were entertained at dinner in the same way as at Chih-hai. We are becoming grand folks, dining out every day!

MA-T'ANG AND CHIH-HAI.

Sunday, November 12th.—Good-bye to days of rest on the hills! Seven patients came here this morning as soon as we had finished breakfast. We take all our meals in public, in the entrance hall, on a kind of platform. We discovered an old rickety table in one corner of our room, which one of the men has tied together with strips of bamboo, and placed upon four stones, to raise it sufficiently high to write at; the little form we sit upon is one foot high, and about five inches wide; this is the only seat, save the ground, that we can boast of.

Having attended to the numerous patients here, all of whom are not bona-fide sick folk it must be confessed, we went again to Chih-hai. We dispensed medicines first in one part of the village, then moved further on to the house of the Dum-sai, or priest, the great authority in the village in all religious matters. He received us most hospitably, and gave us a good dinner, in the same style as we had found at other houses. At his house we received many people, mostly all ill with fever.

KINDLY TREATMENT.

Everywhere the people are civil, agreeable, friendly and grateful. At home we should not meet with more respect in a strange place. The medicine bottles, &c., greatly surprise them. They believe that by listening with the stethoscope I can tell if a nat is residing in the individual.

Monday, November 13th.—To-day we have been again to Pum-wai, and found the patients there doing well, especially the woman with the bad leg. The weather is lovely and the air bracing. We walk about the hills, and go in and out of the people's houses without any cause for fear. They see we have no arms of any sort, and that we have come to show kindness, and they appreciate it, being even less suspicious than the Burmese. By coming into close contact with the people of these different villages, always and only at their own invitation, we are, we believe, opening the way into China.

Another invitation has come to-day from a place called Man-tao, much further off than any of the other villages we have yet visited. We hope (D. V.) to go to-morrow.

Tuesday, November 14th.—Weather clondy and misty, left home at 9.30, and reached Hu-tone at 10.15. There the chief begged us to remain and dispense medicine; but we promised to do so if possible on our return. Soon after leaving Hu-tone, rain began to fall, and as our road lay through a long valley, on the ridge that separated the paddy fields, we could get no shelter. Leaving the valley we ascended a long steep hill, partly cleared of its timber, and in some places cultivated and planted

with rice. At the summit of this hill there was a beautiful view of the Ta-peng river. A little way further on lay

MAN-TAO.

A small hut raised from the ground was placed at our disposal for a dispensary, and a crowd of men, women and children soon came flocking in and around. The peculiarity here was the number of deaf cases that came. A fever had seized many of the people some years ago, which had left a number of them without the power of hearing. The doctors were supposed to be able to give hearing and sight also, and many would not be persuaded that we could do nothing for them. They begged for something to be put in the ear, to which request I was obliged to accede. Rain fell heavily all day, which tended to increase the number of patients and sight-seers, as they could not work in the fields. For the first time we received presents of fresh buffalo meat, which were very acceptable. In this place we were loaded with good things—large quantities of rice, some eggs, and buffalo meat, formed the chief articles given. At 3.30, after dinner, we prepared to return amid pouring rain. We reached Hu-tone at 4.30, and decided not to stop, as we were wet through. Another three quarters of an hour's hard walking up the slippery muddy paths brought us home, where we were glad to change everything, and sit before the cheerful wood fire, enjoying a cup of tea. We can get no milk here, unfortunately.

Wednesday, November 15th.—Pouring rain till 12 o'clock. Mr. Stevenson is not very well.

BREAKFAST WITH THE CHIEF.

Thursday, November 16th.—This morning we were invited to breakfast with our host, in his own apartments.

We found a table, and some Chinese chairs prepared for us, and ate with ebony chopsticks, tipped at both ends with silver; a large basin of rice, and six small dishes of buffalo meat, done up in different ways, and with more or less of chillies, formed the eatables. At the close, some of our own tea was handed round. It was the best breakfast we had had since coming here.

To-day we have been again to Chih-hai, but the patients were few, and we returned early. Mr. Stevenson is quite well again to-day. Last evening two men came from Loi-tone begging us to come there at once. They had brought ponies. We arranged to go on Monday, as we have appointments for to-day and to-morrow. The woman we were originally invited to come and see lived at Loi-lone, but died before we set off from Bhamo.

Cheering Tidings from Nan-kin.

FROM MR. F. W. BALLER.

January 15th.—Since our arrival at Nan-kin, we have had good congregations both in the chapel and in the street. The number we get in the chapel varies, but one is always sure of getting a good audience in the streets. I have been encouraged by the fact that numbers know the letter of the Gospel, though they have not felt its power. Many have heard it in Shanghai, but numbers have heard it from Mr. Duncan, about whom they continually ask. 'Blessed are the dead that die in the Lord, for their works do follow them.'

We were much cheered the other day by a visit from an old lady who was Mrs. Baller's teacher when she was in Nan-kin three or four years ago. She said she had not forgotten what she heard then, but had since prayed to God and read her Bible continually.

She told some very interesting cases of answer to prayer in her own experience. During the rebellion,

she, in common with many others, got separated from the rest of her family. She could discover no traces of either her husband or son. She returned to Nan-kin, where she met with Mrs. Baller, who employed her as a teacher, and she then heard of the living God, and that He was able to hear and answer prayer. From the time of her dismissal she prayed daily, and read her New Testament and Hymn-Book, praying especially that she might discover some traces of her husband and son, if they were still living. Before long the answer came, in the return home of *both husband and son*. The son had married, and was doing a good business in the province of Hu-peh, to which place he offered to take her to spend the rest of her life. She did not like to leave Nan-kin again, whereupon the son bought her a good house, and made provision for her to receive a sum of money every month as long as she lives. She has now no occasion to work, having all that she needs.

By a strange coincidence, she came to see us the same day that Pastor Tsiang Soh-liang's mother came to inquire about him. As you know, she is a bigoted idolater. It was most encouraging to see the old lady telling the other woman her affairs, and ascribing it all to God. One is cheered by such cases, as they afford proof that the good seed of the Word is not lost, though it may be hidden; and that bread cast upon the waters is found after many days.

Miss Wilson visits round the neighbourhood among the women, inducing many of them to come and hear the Gospel. We have most on Lord's Day afternoons."

Recent Intelligence.

MR. JACKSON writes:—"Ningpo, Jan. 4th, 1877.—Mrs. Jackson is continuing to improve. If no relapse takes place, we hope to leave for Wun-chow in two or three weeks from this time."

MISS TURNER writes:—"Shao-hing, Dec. 26th, 1876.—Mr. Meadows and Louie returned from a visit to Ning-po last Saturday (23rd), and to-night he is leaving home again for Shing-hien. Mrs. Nying's sister is in great trouble. Her mother-in-law has taken from her field, house, and furniture, and beaten her most cruelly. Some of her relatives say they are willing to befriend her, and will try to get her things back, if she will go back to her own village (at present she is with Mrs. Nying), and promise that no foreigner, no preacher or member of the church shall ever visit her. She has sent begging Mr. Meadows to advise her and see what can be done. Man really can do very little in this matter; we are looking to God for help and guidance for her, and for ourselves that we may know how best to help her. Please remember her in your prayers.

"My girls are well and happy. We had a Christmas tree for them yesterday, which seemed to yield them a great deal of pleasure.

"You will be glad to hear that Ah-yiu has at last* decided to yield himself to our Lord Jesus Christ. We trust that he is now truly converted. He has asked for baptism. We would give

* It is now more than twenty years since we had the first opportunity of speaking to this man about his soul. He had heard the Gospel even before that time, but was quite careless and uninfluenced by its appeals; and remained apparently quite callous until a comparatively recent date. Some few years ago, when visiting at Mr. Stevenson's, we were led to desire and pray very earnestly for the conversion of Ah-yiu and another fellow-servant, and received a strong assurance in our minds, that the many prayers and much effort which had up to that time seemed wasted upon them would yet bring forth fruit. It is interesting, and a cause for great thankfulness to notice, that some time since, his companion professed faith in the Saviour; and now we see this apparently hopeless one brought to acknowledge the power of that Gospel which he so long resisted.—En. C. M.

thanks for this answer to our prayers. He is now above sixty years of age."

MR. MEADOWS writes from the same station:—"Jan. 8th, 1877.—I have just returned from Shing-hien. We have had a severe case of persecution there, but through God's good providence I trust all will be made right, though the matter is not quite arranged. I am now starting for Bing-shu, the out-station opened and rented by the Shao-hing church."

MRS. PEARSE writes:—"Gan-king, Jan. 15th, 1877.—On the whole the work here is encouraging. Mr. Pearse preaches in the streets every day. Mr. Chu often goes with him, and they get several in the chapel besides; so that many people are hearing the Gospel.

"There are two or three inquiring who come regularly; we trust that they will prove to be sincere. I have been enabled to speak a little to the women. Many have come out of curiosity to see me. We pray that even this may lead to a work of grace in some of their hearts."

MISS DESGRAZ writes from Yang-chow on Jan. 1st:—"We had a very happy meeting together last night. *Christ* was truly present with us, and I believe that none went away without a blessing. We first had the schoolboys upstairs to sing Chinese hymns, Miss Horne playing the harmonium; and then after they had gone began our meeting. We took the 21st chapt. of Revelation for our portion, dwelling especially on the latter part of verse 6, which we have taken as our new year's text, '*I will give unto him that is athirst of the fountain of the water of life freely.*' I suggest the following one to you:—'Prove me now herewith, saith the LORD of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' Oh! for faith to take hold of God's promises and use them."

MR. M. HENRY TAYLOR left Wu-chang for Honan (*River-south Province*) on Jan. 26th. We ask continued prayer for blessing on his labours among the 25 millions of this large province.

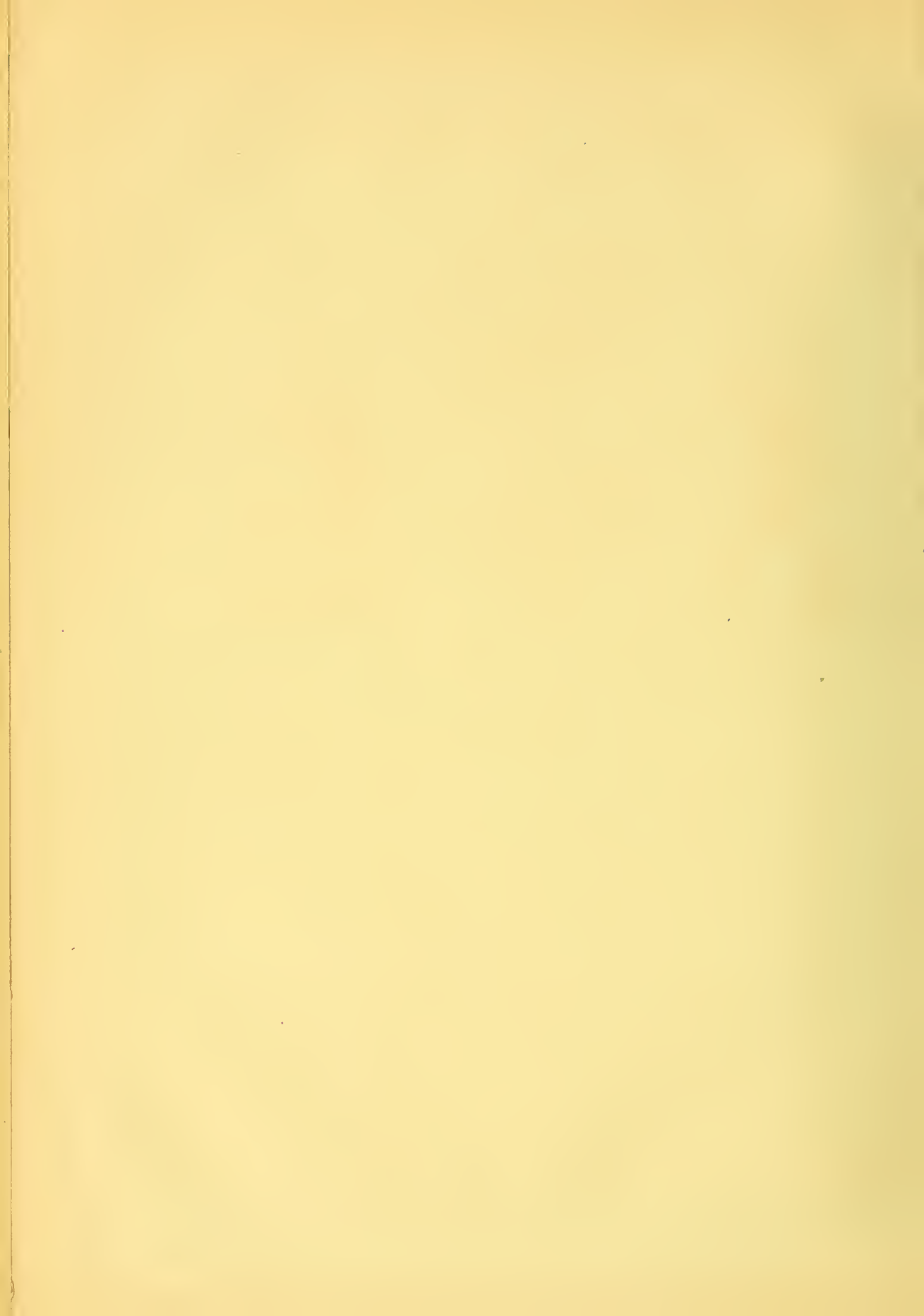
MR. JUDD AND MR. BROUMTON send us interesting particulars of evangelistic work in the province of Hu-nan (*South-Lake Province*: population, over 25 millions). They have passed half through the province, from east to west, in peace. They set out on Jan. 2nd, 1877.

MR. M'CARTHY left Wu-chang for labour in Si-chuen (*Four-Streams Province*), on Feb. 2nd. We ask special prayer for God's help and guidance for him in this important work. This province is nearly as large as Sweden, and contains 27 millions of unevangelised souls.

MR. J. J. TURNER AND MR. F. JAMES left Wu-chang for their second journey to Shan-si (*West-Hills Province*) on Feb. 10th. We hope that they will be able to work on there permanently, and that Shan-si's 15½ millions will not be left again without a missionary. We ask the prayers of our readers that this may be the case, if the Lord will.

MR. TAYLOR writes on February 16th:—"You will be glad to hear that I am very much benefited in health by my visit to Wu-chang. I am now hoping to be able to visit most of our own stations in succession. The province of Kwang-si is now a subject of much thought and prayer to me. May the Lord guide.

"*Kiu-kiang, Feb. 24th.*—I expect to leave on Monday for Gan-king, calling at Ho-ke'eo on the way to see what sort of a place it is. We have Jesus! Oh, how independent of circumstances does this make us. I am writing by a little window in a dark attic; the chair not a foot high, yet I can touch the tiles as I sit. The boy swept up the hailstones that came through the tiles in the night into a heap this morning, a foot and a-half square and one to two inches thick. I was writing with numbed fingers till 3 a.m., and out to breakfast at 8. Nature does not enjoy these things, but my heart rejoices in my Father's arrangements, and I cannot keep the lines, "What a friend we have in Jesus" and the music from welling up in me—cannot and do not want to, for it is all *true*, is it not? Let us pray to know Him more and more, and thus to grow more and more like Him."



CHINA'S MILLIONS.



GOD OF PLAY-ACTING AND TWO OF HIS ASSISTANTS.

Our Illustrations.

THE GOD OF PLAY-ACTING.

This god is said to have been distinguished for his success in literary and military pursuits; hence he is sometimes represented as a literary individual, and at other times as being half in a military and half in a literary costume. The two long curved feathers are usually seen projecting from his head or his cap. Play-actors worship him regularly, for the purpose of securing his aid in enabling them to remember their parts, and to perform them to the satisfaction of their patrons.

In China there are no buildings erected expressly for theatrical purposes, but almost every temple has a stage set up, in a convenient part, devoted to the performance of theatrical representations for the entertainment of the gods. Platforms are also oftentimes temporarily erected in the street during an evening for the performance of plays. Whether acted in temples or in the open streets, theatricals (being paid for by some wealthy individual) are free to all who please to attend, and the people are able to come within a hearing or seeing distance.

THE TSONG-LI YA-MUN.

(See page 73).

The Board of Foreign Affairs holds its meetings in the Tsong-li Ya-mun, which corresponds to our English Foreign Office, its members being ministers of the highest rank in the empire. This department of Chinese administration was one among the train of events which followed the ratification of the Treaty of Tien-tsin in 1858.

The Reception Pavilion, of which our engraving shows the south-west angle, is very simply furnished. Some sentences in white characters on red paper, and four square glass lanterns are the only ornaments. A large round table varnished black occupies the centre, and is surrounded with stools; and lastly, there are benches where the youngest of the high functionaries sit when all the stools are occupied by their elders. The figure to the right in the picture represents Prince Kung, the President of the Board of Foreign Affairs, who ranks next to the Emperor, is the chief of the Imperial clan, and the President also of the Grand Council of State.

List of British Protestant Missionaries in China.†

Reprinted, with corrections, from the Shanghai Missionary Recorder.

The accompanying list is compiled with a view of showing at a glance the number of missionaries belonging to the different Societies having representatives in China. The names are arranged according to date of arrival, keeping those in each locality together. The date when each society commenced operations in China is given in the same line with the name of the society.

CHINA.

ENGLISH.

Names.	Stations.	Arrival.	Names.	Stations.	Arrival.
BAPTIST MISSION. 1845.			Nicoll, G.*	I-chang	1875
Richard, Rev. T.*	Chefoo	1869	McCarthy, J.	Si-chuen prov.	1867
BRITISH AND FOREIGN BIBLE SOCIETY. 1836.			Cameron, J.*	Si-chuen prov.	1875
Wylie, Mr. A.* <i>Agent</i>	Shanghai	1847	Taylor, M. H.*	Ho-nan prov.	1873
Mollman, Mr. J. <i>Colporteur</i>	Foochow	1865	Clarke, G. W.*	Ho-nan prov.	1875
CHINA INLAND MISSION. 1854.			Randle, H.*	Ho-nan prov.	1876
Taylor, J. H. <i>Supt.</i>	1854	Turner, J. J.*	Shan-si prov.	1876
Fishe, C. T. <i>Hon. Sec.</i>	(<i>absent</i>)	1869	James, F.*	Shan-si prov.	1876
Meadows, J.	Shau-hing	1862	King, G.*	Shen-si prov.	1875
Turner, Miss E.	Shau-hing	1872	Budd, C.*	Shen-si prov.	1876
Murray, Miss J. H.	Shau-hing	1876	Easton, G. F.*	Kan-suh prov.	1875
Douthwaite, A. W.	Kiu-chan	1874	Parker, G.*	Kan-suh prov.	1876
Crombie, G.	Funghwa	1865	Fishe, E.	Kwei-chau prov.	1868
Stott, G.	Wunchau	1866	Bronmton, J. F.*	Kwei-chau prov.	1875
Jackson, J. A.	Wunchau	1866	CHURCH MISSION. 1837.		
Stevenson, J. W.	Bhamo	1866	Collins, Rev. W. H.	Peking	1857
Harvey, T. P., L.R.C.P., &c.	Bhamo	1869	Brereton, Rev. W.*	Peking	1875
Soltau, H.*	Bhamo	1875	McClatchie, Rev. Canon	Shanghai	1844
Adams, J. S.*	Bhamo	1875	Russell, Rt. Rev. W. A., D.D.	Ningpo	1848
Williamson, J.	T'aichau	1866	Gough, Rev. F. F.	Ningpo	1850
Rudland, W. D.	T'aichau	1866	Moule, Rev. A. E.	Ningpo	1861
Wills, W. A.*	T'aichau	1876	Bates, Rev. J.	Ningpo	1867
Desgraz, Miss	Chin-kiang	1866	Lanrence, Miss M.	Ningpo	1870
Knight, Miss	Chin-kiang	1876	Hoare, Rev. J. C.	Ningpo	1874
Baller, F. W.	Nan-kin	1873	Moule, Rev. G. E.	Hangchow	1858
Wilson, Miss	Nan-kin	1876	Elwin, Rev. A.	(<i>absent</i>)	1870
Pearse, E.	Gank'ing	1876	Galt, J., Esq., M.D.	Hangchow	1871
Horne, Miss C.	Gank'ing	1876	Valentine, Rev. J. D.	Shauhing	1864
Huberty, Miss	Yangchau	1876	Palmer, Rev. R.	Shauhing	1870
Crickmay, Miss A.	Yangchau	1876	Wolfe, Rev. J. R.	Foochow	1862
Hughes, Miss K.	Yangchau	1876	Stewart, Rev. R. W.	Foochow	1876
Cardwell, J. E.	(<i>absent</i>)	1868	Lloyd, Rev. L.	Foochow	1876
Judd, C. H.	Wuchang	1868	Burdon, Rt. Rev. J. S., D.D.	Hongkong	1853
			Hutchinson, Rev. A. B.	Hongkong	1871
			Sedgewick, Rev. J. H.	Hongkong	1874

† We hope to give a list of the American Missionaries in China in our July No.—[ED. C. M.]

Names.	Stations.	Arrival.	Names.	Stations.	Arrival.
LONDON MISSION. 1807.			PRESBYTERIAN CHURCH OF SCOTLAND (U.P.) 1863.		
Edkins, Rev. J., D.D. ...	Peking ...	1848	Williamson, Rev. A., B.A., } LL.D.... ...	Chefoo ...	1855
Dudgeon, J., M.D., C.M. ...	(absent) ...	1863	MacIntyre, Rev. J. ...	Chefoo ...	1871
Owen, Rev. G. S. ...	Peking ...	1866	Henderson, W. A. Esq.,* } L.R.C.S.E. & P.E. ...	Chefoo ...	1871
Gilmour, Rev. J., M.A. ...	Peking ...	1870	Martin, Miss ...	Chefoo ...	1876
Meech, Rev. S. E. ...	Peking ...	1871	Doig, Miss... ...	Chefoo ...	1876
Lees, Rev. J. ...	Tientsin ...	1861	Ross, Rev. John ...	Newchwang ...	1872
Barradale, Rev. J. S. ...	Tientsin ...	1873	PRESBYTERIAN CHURCH (IRISH.) 1869.		
Muirhead, Rev. W. ...	Shanghai ...	1847	Hunter, J., M.D. ...	Newchwang ...	1869
Barrett, Rev. E. R., B.A.*	Shanghai ...	1874	Carson, Rev. James ...	Newchwang ...	1874
Bear, Miss ...	Shanghai ...	1876	PRESBYTERIAN MISSION (CANADIAN.)		
John, Rev. Griffith ...	Hankow ...	1855	Mackay, Rev. Geo. ...	Formosa ...	
Bryant, Rev. E. ...	Hankow ...	1865	PROPAGATION SOCIETY. 1862.		
McKenzie, J., Esq., M.D. ...	Hankow ...	1875	Greenwood, Rev. M.* ...	Chefoo ...	1874
Bryson, Rev. T. ...	Wuchang ...	1866	Scott, Rev. C. P.* ...	Chefoo ...	1874
Eitel, Rev. E. J., Ph.D. ...	Hongkong ...	1862	WESLEYAN MISSION. 1852.		
Edge, Rev. Chas. ...	Hongkong ...	1874	Piercy, Rev. G. ...	Canton ...	1851
Chalmers, Rev. J., M.A....	Canton ...	1852	Gibson, Rev. J. ...	(absent) ...	1866
Macgowan, Rev. J. ...	Amoy ...	1860	Whitehead, Rev. S. ...	Canton ...	1867
Sadler, Rev. J. ...	Amoy ...	1866	Sinigininex, Rev. E.* ...	(absent) ...	1873
Dukes, Rev. E. J....	Amoy ...	1874	Jackson, Rev. J.* ...	Canton ...	1876
METHODIST MISSION. 1860.			Friend, Rev. H.* ...	Canton ...	1876
Innocent, Rev. J. ...	Tientsin ...	1860	Radcliff, Miss ...	Canton ...	1866
Ifall, Rev. W. N....	Tientsin ...	1860	Simpson, Miss ...	Canton ...	1872
Hodge, Rev. W. B. ...	Tientsin ...	1866	Rowe, Miss... ...	Canton ...	1873
NATIONAL BIBLE SOCIETY OF SCOTLAND. 1873.			Taylor, Miss ...	Canton ...	1874
Lilley, Mr. R.* ...	(absent) ...	1870	Parkes, Rev. H. ...	Fatshan ...	1864
Murray, Mr. W. H. ...	Peking ...	1871	Selby, Rev. T. G.* ...	(absent) ...	1868
SOCIETY FOR THE PROMOTION OF FEMALE EDUCATION IN THE EAST. 1864.			Masters, Rev. F. J.* ...	Fatshan ...	1874
Miss Oxlade ...	Hongkong ...	1864	Scarborough, Rev. W. ...	(absent) ...	1865
Miss Johnstone ...	Hongkong ...	1874	Race, Rev. J. ...	Hankow ...	1873
UNITED METHODIST FREE CHURCH. 1868.			Tomlinson, Rev. W. S. ...	Hankow ...	1875
Galpin, Rev. F. ...	Ningpo ...	1868	Langley, A. P., Esq., M.R.C.S...	Hankow ...	1876
Swallow, Rev. R....	Ningpo ...	1874	Hill, Rev. D.* ...	Wusueh ...	1865
PRESBYTERIAN MISSION. 1847.			Bramfitt, Rev. J.* ...	Wusueh ...	1876
Douglas, Rev. C., LL.D.*	Amoy ...	1855	Brewer, Rev. J. W. ...	Wuchang ...	1872
Smith, Rev. G. ...	(absent) ...	1857	Nightingale, Rev. A. W.*	Wuchang ...	1874
Swanson, Rev. W. S. ...	(absent) ...	1860	Mitchel, Mr. C. W.*	Hanyang ...	1873
McGregor, Rev. W. ...	Amoy ...	1864	UNCONNECTED.		
Gordon, Rev. R. ...	Amoy ...	1872	Mrs. Johnson ...	Hongkong ...	1851
Mackenzie, Rev. H. L. ...	Swatow ...	1860	White, Rev. R. ...	(absent) ...	1870
Gauld, W., Esq., M.D. ...	Swatow ...	1863	Bagnell, Mr. B. ...	Chinkiang ...	1873
Duffus, Rev. W. ...	Swatow ...	1869			
Gibson, Rev. J. L. ...	Swatow ...	1874			
Ritchie, Rev. H. ...	Takao ...	1867			
Barclay, Rev. Thomas ...	Takao ...	1874			
Campbell, Rev. W.* ...	Taiwan foo ...	1871			
Dickson, M., Esq., M.D....	Taiwan foo ...	1871			

* Unmarried.



Blessed is he
that
considereth the
Poor.

Letter from China.

"Blessed is he that considereth the poor! the LORD will deliver him in the time of trouble; the LORD will preserve him, and keep him alive, and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies; the LORD will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness." (Ps. xli. 1-3.)

THE word of the LORD is *tried* (Ps. xviii. 30), or, as the margin has it, "*refined*;" that is, like gold refined it is *all* pure metal, may all and altogether be depended upon. The words of Scripture are the words of GOD, and not of man, though written through man's agency. As our Saviour said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" or, as we should now express it, "The words of the law shall undergo no alteration of a letter, or even grammatical change of tense, number, &c., till all be fulfilled"—for in the Hebrew the tittle effects the former change, the jot the latter. And in proportion as any translation of the Scriptures is faithful to the original, may its words, its moods and tenses, its numbers and persons be depended upon. In reading the Word, therefore, let us not be content merely to grasp its general purport, but seek out the particular meaning of each important word, lest we lose precious truth which it is designed and calculated to convey.

The words "bless," "blessed," "blessing," are of very frequent occurrence in Scripture: what is their full meaning? They are used both of God and of man; God blesses us, and we bless Him; God is blessed for evermore, and those who become like Him are blessed indeed. What then is the deeper meaning of blessing? Not praise, for though we praise God, He does not praise us when He blesses us; nor yet the bestowal of good, for we bestow no good upon God when we bless Him. It is rather the going out of the *heart* towards an object of complacency, the heart's love and favour, which is thus indicated. But when the heart's love and favour are secured, *all* is secured; when the bridegroom has given his heart to the bride, his hand and his inheritance follow. So when the heart of God goes out in loving favour towards His blood-bought people, His large and liberal hand bestows every real and suitable good. Thus blessing and gift are very closely allied, and the words almost become interchangeable. And in like manner, when "*all that is within*" us *blesses* "His holy name," we soon proceed to *praise* the LORD with *joyful lips*, and delight to *speak* good of His name: and in this sense *blessing* and *praise* become almost synonymous. Yet blessing is always the deeper word; gift may be hollow, and praise insincere; but blessing always carries the heart with it, and refers more to the inward feeling than to the outward action. To another use of the word, when the less is blessed of the greater, we do not need here to particularly refer: in it the servant of God announces or implores God's blessing upon His people.

"Blessed is he that considereth the poor." His character so resembles that of Christ, that GOD "considers" him with favour. He has beheld as in a glass the features of His LORD, and like a glass reflects his character. The heart of God goes out towards him, and every needful good is bestowed. Is he in trouble who has considered, and to the extent of his ability helped, those in trouble? Will GOD do less for him? No! "The LORD will preserve him and keep him

alive, and he shall be blessed"—not only in heaven, but also—"upon the earth." Usually is this promise fulfilled in this life; but if, in the wisdom of God, it is in any case through death and resurrection (as in the case of our LORD, to whom *par excellence* this promise was given), yet shall it be fulfilled, filled to the full and completely accomplished. He shall not be delivered "unto the will of his enemies," even in the exceptional cases when it might appear so. Those who hate him may be used as God's instruments in accomplishing his highest good, as when a martyr's crown is awarded to one whom God has deemed worthy—would that worthy ones were more numerous, for there are still many ways in which a martyr's crown may be won. Are there not still some among God's hidden saints who shall be found worthy of them?

The one who considers the poor is *manifestly* blessed. Selfishness is innate in the heart of man, and grace only can have remedied the evil. That same grace may use "the bed of languishing" to sanctify, and "sickness" to manifest God's love. But He who so uses them, will "strengthen" the sufferer in the hour of weakness, and will tenderly "make all his bed in his sickness."

But who is the one so blessed? Not the one who cheaply *relieves his own eyes* of a painful spectacle by a trifling alms, or *relieves himself* of the importunity of a collector for some benevolent cause. Not the one who *quiets his own conscience* by gifts which really cost no self-denial, and then dismisses the case of the poor and needy from his thoughts, complacently claiming the blessings promised to the charitable. (As to those who seek for fame and name by their gifts, we altogether dismiss their case from consideration—they are no more charitable than those who keep up appearances in any other way.) Nor even is the blessing pronounced on the truly kind and liberal, who while the case is before them relieve the needy with whom they may come in contact, but who soon forget the absent sufferer, and take no pains to find out and relieve those who are in distress. The blessing is pronounced on those who *consider* the poor; whose hearts are—

"At leisure from themselves,
To soothe and sympathise;"—

who turn their thoughts and attention towards the poor and needy, and who do what they can, at the cost of personal self-denial, to lessen the sum of human woe, to seek the present and eternal good of the afflicted, to the glory of God, their Father in heaven. Such *are* blessed indeed—their lives show it—and such *shall* be blessed: blessing is their inalienable portion. Whether now "upon the earth," or in the world to come, "Blessed is he that considereth the poor."

Do not let us spiritualise the text so as to lose its obvious meaning. This, we Protestants are often in no small danger of doing. How much of the precious time and strength of our LORD was spent in conferring temporal blessings on the poor, the afflicted, and the needy. Such ministrations, proceeding from right motives, cannot be lost. They are Godlike; they are Christlike. Would that many of the LORD's people were led to inspect their houses and their persons, and to devote to the service of Him who bought them many adornments of cost and intrinsic value—to "sell that they have and give alms." And let us not forget that the poor are not confined to our own land; God's poor are spread all over the world. Then, when with intelligent and self-sacrificing love we are seeking the temporal good of the poor, we shall be cultivating those dispositions of mind which will best fit us for "consider-

ing" the *spiritual* poverty which prevails at home and abroad, and for ministering to it as we may find opportunity.

We pen these lines in a Chinese boat, moored by a Chinese village, on the Yang-tse-kiang, in which we have been proclaiming the word of life. These people probably never saw an Englishman before, never heard the Gospel before—many of them may *never* hear it again. They listen with pleasure and attention, approve of much that they hear, grasp some truths to them wholly new. But the message is so strange, and their minds are so darkened, that it is almost a miracle of grace if from one day's hearing they are enabled to apprehend enough to lead to saving faith in Christ. In this one province (Gan-hwuy—*Peace-province*) no missionary agency is at work but our own. It has twenty millions of (spiritually) "poor," and Mr. Pearse and his young wife are the only Protestant Europeans resident among them. Native preachers labour in seven stations; they need more help and oversight than one missionary can possibly give them. Will not our readers pray God to give the men and the means that we may do more for these "poor" and perishing ones?

For nine other unoccupied provinces we have prayed long. Eighteen of our brethren have now gone out to labour in them. In seven they have already commenced work; and we hope that ere these lines meet the eyes of our readers, they will be in the remaining two likewise. Will not our readers "consider" the 150 millions of "poor" dwelling in these nine provinces also, and pray that more men, and all needed means, may be given for effective labour among them? Pray too for these pioneers that their hearts may be kept holy in God, and that they may have wisdom and protection given them in every difficulty and danger; and above all, that they may be "wise to win souls" and to "turn many to righteousness."

During the last week, with Mr. and Mrs. Pearse, I have visited three of the seven stations in this province (Gan-hwuy). At the first, five persons were baptised, and eight candidates remain—in all thirteen persons professing faith in Christ. At the second, seven persons have been accepted for baptism (four of whom have received it), two other hopeful cases remain—in all nine professors. At the third station, four hopeful candidates were examined, but were deferred for a time. All these twenty-six have a good knowledge of the truth, and profess faith in our Lord Jesus Christ. At the first station two persons had died in the faith, and four others received some years ago by our brothers Duncan and McCarthy, are all usefully serving the Lord; none have turned back. Thus the fruit already gathered (so far as we can judge) in these three stations amounts to thirty souls.

But the difficulties of these poor people are very great. One of the deferred candidates is a fortune-teller; his aged father is blind and is wholly dependent on him. If he gives up fortune-telling he has *no means of support* for himself or his father. He knows it is wrong—it grieves him to his heart—but he has not yet faith to trust God for his father's bread, as well as his own. Another (accepted) candidate said to me, "I am poor and stupid, yet do not despise me nor reject me. I want to follow Jesus. I have believed in Him and wished to be baptised for *four years*, but have never been able. I do want to serve Him with all my heart."

Shall these "*poor*" sheep be left as with no shepherd? How shall we give account to our Master if we leave them thus uncared for? The persons just referred to as accepted are natives of five different provinces—Si-

ch'uen, Hu-nan, Kiang-si, Gan-hwuy, and Kiang-su—all brought to rejoice in one common salvation. There is not one of them with whom any person of moderate ability could not speak after studying the mandarin dialect from three to six months. My brethren and sisters in Christ—my heart is full, what shall I say?—I implore you to "consider" the case of these "poor," and may the LORD give you understanding.

J. HUDSON TAYLOR.

Province of Shan-si.

Shan-si (West-Hills Province); area 1½ that of Scotland: Population, 15½ millions: Protestant Missionaries—None.

FROM MR. J. J. TURNER.

TOWARDS the end of last September the time for going forward to Shan-si drew near, and after much waiting upon God for guidance it was determined that Mr. James and I, accompanied by a native evangelist and a teacher, should start as soon as possible. On Tuesday, October 17, after a day of happy communion with the friends at Chin-kiang, we went on board the boat, and early the next morning started for Nankin, which is about 60 miles up the river. With a fair wind it is only a day's journey; we however had a head wind and had to be towed up the canal. The journey occupied three days. We had an opportunity of preaching and selling a few books on the way up. On Monday, October 23rd, we left Nankin, having with us 3000 Gospels, about 1300 small books, and a large number of tracts. Crossing the Yang-tse, we hired five pack mules and a donkey for the next stage of the journey, and soon entered

THE PROVINCE OF GAN-HWUY,*

the road running in a north-westerly direction. The northern part of this province, through which our road ran, is very desolate. Here and there are signs of cultivation, but the greater part of it is lying waste. There are some well-built bridges, partly destroyed, and a few villages of mud huts among heaps of ruins, and very few people are to be seen.† I believe thirty millions of people from this province perished in the rebellion. We passed through their villages, and saw the ruins; we passed by some of their cities, and saw marks of violence on every hand. Our hearts were sad as we thought of the scenes of bloodshed witnessed here, and of the present condition of those who once inhabited this now desolate place. They have passed away. It is too late to reach *them* now. They have gone to their reward—the reward of idolatry and sin. And the few who remain are hurrying on to the same sad doom. There is no one to tell them of Christ. They are going, and *very soon for themselves also, it will be too late.*

On Wednesday, the 25th, we passed

CHU-CHAU,

and soon afterwards began to cross the hills. They were very barren and wild-looking till we neared the

* Gan-hwuy (*Peace-province*); area, 1½ that of Scotland; population, 20 millions; Protestant Missionaries, only our two at the capital; and our native helpers at other six stations; all south of the Yang-tse-kiang.

† This is partly caused by two consecutive seasons of drought and famine.

Tsing-lin-kuan, a fine mountain pass. The path was very deep and rocky, the view looking back over the road we had travelled was beautiful. Near the top are a few tea-shops. There were a good many people when we passed, and we distributed some books. On the top is a tunnel-like arch, about 40 feet long. The view on the northern side is very fine. The path is steep and rocky, winding down between the hills. As we descended the country beyond gradually opened up to view. The leaves of the trees were just turning red, and formed a fine contrast with the beautiful silver grass, and the bright green of the willow trees. The setting sun cast a soft beautiful light over the scene, and while enjoying the walk, I could not but feel deeply thankful to God for allowing us to have so much real pleasure while engaged in His service. At the foot of the hill is a place called Chu-long-kiao, a pretty village with one long winding street; there is a fine bridge in the middle of it. We saw our things safely to the inn, and then I went out with the teacher to preach. We soon attracted a large crowd, and then adjourned to the bridge. The people listened with great attention, and apparently understood my meaning. They asked many questions about the foreign country, which of course I took pains to answer as fully as possible. We sold a few books, and as it was nearly dark by this time, bade the people farewell and went back to the inn. There we had a large number of visitors, and further opportunity of preaching Christ to those who before had *never heard His name*.

But I cannot stay to mention all the places through which we passed. We crossed many high hills. The few travellers we met were armed, on account of the robbers who were said to abound in the neighbourhood. At one place we met several hundred people, all miserably clad, and looking starved and wretched, proceeding to the south, because of the scarcity of food in these parts. On the 29th of October we reached Hwuy-yuen hien, where we were able to hire a boat to Poh-chau, about 360 li further towards the north-west corner of the province. Boat travelling is comparatively cheap, and after an overland journey it is very pleasant to have opportunity for more quiet and privacy than is possible at a Chinese inn. But it shuts one out from the people very much. We reached

POH-CHAU

on Saturday evening, November 4th, and moved from our boat to the inn, from which we were to start on the Monday morning. The next day Mr. James, the native Evangelist, and I went into the city to preach; we had a large audience. I found the dialect of the place very different from the Nankinese, and could not make the people understand much in the open air. In the afternoon we remained at the inn. Many people came to see us; some of them stayed a long while, and we were able to preach the Gospel conversationally and therefore more intelligibly to them. Among our visitors were a great number of Shan-si men, from whom we gathered information about their native place.

On Monday we hired a couple of carts to Tsing-hwa, on the south border of Shan-si. The distance is about 636 li (nearly 200 miles), and the road crossed

THE PROVINCE OF HONAN.

Of this province,* and his work in it, Mr. M. H. Taylor has already written at length. We crossed the

*Ho-nan (*River-South Province*); area, twice that of Scotland: Population 25½ millions: Protestant Missionaries, NONE (save our two itinerant brethren M. H. Taylor and G. W. Clarke).

yellow river near Kai-fung-fu, the capital of the province, and on the 14th of November reached Tsing-hwa, a busy town about 25 li from the border of Shan-si. The next morning was occupied in settling with the carters, and engaging donkeys to Tseh-chau-fu, about 140 li distant. We started about noon, and it was not long before we entered (on Nov. 15, 1876),

THE PROVINCE OF SHAN-SI, †

in which I trust it will be my privilege to spend my life for Christ. The great road across the Tai-wang mountains, though now somewhat out of repair, is still very good. It varies from 10 to 20 feet wide, and in some places is paved with large blocks of stone, while in others it is cut in the solid rock of the mountain. We met a great many coolies carrying coal and iron from the neighbouring mines to Tsing-hwa. The scenery about here was very grand. The next morning long before the sun rose, we were a-foot, and early in the afternoon arrived at the capital city of the first prefecture ‡ of this province,

TSEH-CHAU-FU,

a very old, and rather dirty-looking city. The principal street is about 3 li long; it is very wide, and has some fine old trees in it, which are worshipped by the people. But as far as trade is concerned it is very dull. Soon after we arrived, we went out to preach. We stood for some time on the main street, and then went to the South suburb, where we had a very good audience and sold nearly 100 books. The people seemed rather suspicious of us; I should judge that the greater part of them were opium-smokers. On the 17th the weather was unfavourable for outside work, but we had a large number of visitors. We left on Saturday morning, Nov. 18th, having hired mules to P'ing-yang-fu, a distance of about 420 li. We spent Sunday at a small town called Tsu-cheng, where we distributed a large number of books. The next day we passed the hien city Yang-cheng; preached and sold a few books while the mules were being fed. On Tuesday afternoon we passed the city Tsin-shui. Cheng and I went in, and distributed some books. On Wednesday evening, Nov. 22, we arrived at the city of I-chen, where we arranged to stop a day. We spent it in the streets, preaching and selling books: we disposed of a large number. On Saturday afternoon, Nov. 25th, we arrived at the capital city of the second prefecture.

P'ING-YANG-FU.

It is a larger and busier place than Tseh-chau-fu. We stayed there and distributed a large number of books and tracts. On the 28th of November we left for P'u-chau-fu, which is in the south-western corner of the province. The great road lies through a well-cultivated plain, upon which are many walled villages and hien cities. We spent Monday, Dec. 4th, at the city Ling-king, and on the 5th arrived at a third prefectural capital,

P'U-CHAU-FU.

This city is situated on a plain; there are many trees in the neighbourhood, and the fields are well cultivated. On the east of the city, a few li off, are high mountains, which were then covered with snow. The inside of the city is very poor. The mandarin sent to know who we were, and our business; a few visitors also came in, to whom we preached the Gospel.

† Shan-si (*West-Hills Province*). For area, population, &c., see note at head of this article.

‡ A prefecture generally contains from four to six, or more counties.

The next morning, the evangelist and I went out to preach and distribute tracts. The people listened with great attention. While we were working outside, Mr. James was at the inn, talking to the visitors and giving away a few books. Next day we preached again.

On Friday morning, Dec. 8th, we left, and in the afternoon re-crossed the yellow river to Tong-Kwan,* en route for Fan-cheng in the province of Hu-peh. From Tong-kwan to Fan-cheng is about 1,200 li, principally through the province of Ho-nan (*River-South Province*). At this stage of our journey we were not able to do much preaching, though of course wherever we went we tried to spread the knowledge of Christ. We arrived at Fan-cheng, a city of Hu-peh (*North-Lake Province*), opposite to Siang-yang-fu, on the 27th of December. Found it a populous city on the bank of the Han river about 1,200 li above Han-kow. Here we engaged a boat to Han-kow, and came down in 12 days, arriving on the 8th of January, 1877.

God has kept us in health and peace during the whole of this long journey. He has allowed us to see the province and its people; and though He has permitted us to realise the vast difficulties in the way of presenting Christ to them, yet He has given us an earnest desire for their salvation, and a promise that "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

Pioneering Work in China.

BY MR. PEARSE, OF GAN-K'ING.

The following extract from a letter written to a friend in England on the question of how far we are justified in entering the unoccupied provinces of China without the guaranteed protection of the British Government, will, we think, prove interesting to our readers.—[Ed. C. M.]

The longer I am in China, and the more I see of the needs of the people, the more heartily do I approve of the aim of the China Inland Mission, and of the means adopted to bring about the end desired—the evangelisation of the whole Empire.

I do not think we are required to wait until we can count upon the protection of our government before we seek to occupy the unevangelised portion of China. The country throughout is open to us by treaty right, which was not the case when the agents of other societies first entered. Before the country was open at all, and before they had any (legal) right to do so, missionaries entered China, and evangelised amongst its people to some extent. Whatever may have been said about them *at the time*, no one blames them *now* for having ventured into the country before they could be sure of protection. And so far from being now regarded as having been hinderers of the work, they are looked upon as having been pioneers of the Gospel. Burns is deservedly held up as a model missionary; and yet he penetrated where he had no treaty right, and where he could not in the least count upon protection—that is *human* protection. But he was obeying the Lord's command to "Go into *all the world* and preach the Gospel to *every creature*;" and He who gave the command, and into whose hand is delivered *all power*, was with him according to His promise, and took care of him. So will *He* care for us; and *this* is the protection we count upon.

* A city of Shan-si (*West-Passes Province*).

I think that the command I have quoted, is a sufficient warrant for us to go wherever we find an open door; and it has yet to be proved that the door into *any* of the unoccupied provinces of China is closed against us. We tried Gan-hwuy (the province from which I am now writing) and it opened to us; and the work, so far as we can tell, is now well established. Although there have of course been difficulties to overcome, no one has received any serious injury. And if the door into this province has opened to us, why not into others? We ought at least to try before we conclude that God's time has not come to evangelise them.

Journeys have been, and are now being, made by our missionaries into nearly all of the unevangelised provinces, and no great difficulties have as yet been encountered. It is not, perhaps, generally known, that the brethren do not propose to attempt a *settlement in the interior provinces* until they have been evangelised by itineration long enough to get the people accustomed to the presence of foreigners in their midst. In the meantime thousands are hearing the Gospel all over China, and the Scriptures are being freely circulated amongst the people, which is no small gain. I grant that this is not accomplished without *some* danger; but are we to wait until such time as our labour shall be altogether unaccompanied with risk before we go forward? On the contrary, the Lord Jesus told his disciples that so far from their being able to depend upon any earthly power for aid and protection, they must *expect* persecution and even death, and warned them that they would be brought before rulers and kings, and be "hated of all men," because of their fidelity to Himself. And the Lord's promise to those who leave home and friends for His sake and the Gospel's is, "in this life, a hundred fold more" than all they have given up, "*with persecutions*;" and "life eternal in the world to come."

Should God choose to protect us in China by means of our government, it is well; (and our new convention with this empire is one way in which He is facilitating our work here;) but if the State withholds its protection, we have still the promise of Him who is greater than all, and who holds the hearts of kings in His hand, that *He* will be with us always. So our duty clearly is to obey His command by going into *all* the land with the glad tidings of salvation: if it be for God's glory, He will protect us *without the aid of any human power*.

Were we to wait until the British Government ensures us protection, China would yet, I fear, have to remain a long time without the Gospel. Meanwhile millions of the people are dying without God; and the Roman Catholics have *their* agents *in every province*, teaching the pernicious heresies of Rome, which are but a very small remove from the tenets of heathenism itself. Men, and women too, are blindly feeling after the truth, and have none to teach them.

Suppose the Apostle Paul had waited until he had a fair prospect of protection before beginning his labours among the heathen, what would he have accomplished? Or, suppose the pioneers of the Figeo, and other similar missions carried on in our own day, had waited for State protection, where would have been the glorious harvest of souls that has been reaped in those fields? Scarcely any mission work at its commencement has been without some risk; but God has always proved Himself all-sufficient for every emergency, and He will not fail us now.

May He give us grace to "*go forward*," as He Himself leads the way; and then I trust that before many years have passed, there will be a mission established in at least one city in every province of China from which Gospel light shall radiate to the regions beyond.



THE TSONG-LI YA-MUN.

Second Visit to Hu-nan.

Hu-nan (South-Lake Province): Area, 2½ that of Scotland: Population, 25½ millions: Protestant Missionaries, NONE.

FROM MR. C. H. JUDD.

Jan. 11th, 1877.—We are at last on our way passing through this deeply interesting province. We went on board our boat on Tuesday evening, the 2nd, and found it a much larger one than we had anticipated; but our native helper assured us that a smaller boat could not cross the Tong-ting Lake safely. They engaged it for us at 18,000 cash (about £3 5s.) to Ch'ang-teh-fu, and we were most happy to find a Christian man, one of the London Mission converts, on board as a sailor. He had been baptised only a few months ago. As he is a native of the neighbourhood of Chen-yuen hien, he has given us a good deal of information as to the expenses of the route; if we change our boat at Ch'ang-teh-fu, he purposes engaging himself, if possible, as a sailor on the next boat to Shen-k'i hien, at which place the river takes such a considerable bend that the dry road is much the shorter.

The first two days we had a fair wind; but our boat is not a good sailer, so that we made little over 100 li each day. Nothing of apparent importance occurred for the first four days. We preached at several places on the way and sold some books. On Saturday night we reached Sin-t'i. On Sunday four of us, Chü, Yao, my brother James, and myself, went first on the shore, and then into a quiet back street, and preached to the people. Large numbers heard the Gospel without any disturbance whatever, and a considerable number of books and tracts were disposed of. Sin-t'i is a trading place of considerable population. Perhaps the line of boats lying side by side at this place reached a full mile, all carrying human souls for whom Christ died. In this populous place there is none to tell of the love of our God and Saviour. Oh, that God would arouse us all up to the real state of the heathen, who are without God, without hope, and in the world. Our brethren at home have become *somewhat* awakened to China's state, but oh how little is yet felt and known.

HU-NAN REACHED.

On Monday, having passed a few pretty places, at some of which we were able to stay for a time and tell of Jesus, we reached Chen-lin-ki, a pretty little market town about 6 miles N.E. of Yoh-chau. We visited this place nearly two years ago, when we were driven out of Yoh-chau.* We went into the streets and divided our party that the more people might hear the Gospel. An official gentleman from the Customs came up, and politely told us that we were all right preaching there on the street, for the mandarins had taught the people, and could keep them under control; but that we should not go into the country, for the people were exceedingly wild and ungovernable. Of course I thanked him for his counsel, but could not promise where we might go, for our experience had been that the country people were often better by far than those of the towns. This same gentleman passed on at once to Yoh-chau to inform the officials that we were coming.

On our arrival at that city we walked in at the North gate (through which I was escorted, nearly two years

ago by some officials amidst crowds of spectators, and sent away from the city). We passed on the city wall quite unnoticed as far as the West gate, then descended, and passing out towards the river for our boat, were recognised by some of the rabble, who began to cry out that the foreign demons were come again. Not many, however, followed us, for some could not be persuaded of our foreign nationality. We spoke to a few of them about God's love to sinners. An old man appeared somewhat interested; he took a book, and one or two bought some. After this we went on board, and were soon visited by Ting Lao-ye, captain of a native gun-boat.† He said that he was come to protect us against any disturbance by the people of Yoh-chau, whom he speaks of as exceedingly fierce.

PREACHING AND COLPORTAGE.

We soon went ashore to a quiet place, where we preached and sold books for some time undisturbed, and while there we found that two or three of Ting Lao-ye's men had been sent ashore to keep the peace. While it would not have been for us, as Christian missionaries to ask for this protection, I do heartily thank God that He inclined the "powers that be" to give it, entirely unsought for by us, in a place of notorious ruffians. I had asked Ting Lao-ye if the proclamation relative to foreigners travelling in the interior had been posted in Yoh-chau. He said it had not, that they dare not post it up, for the people were so fierce. This I believe to be only a lame excuse for tardiness on the part of the officials to comply with the new Treaty.

We left Yoh-chau on Thursday, 11th, about 9 a.m., deeply grateful to our loving God for allowing us to give once more a testimony in that place. We reached Pu-teh-k'eo about noon. This is only the name of the mouth of the

TONG-TING LAKE

at low water, and about ten miles from Yoh-chau. In summer, when the water is high, the lake comes up to the walls of the city. Its width, from east to west, is about sixty or seventy miles (about 200 li).

At Pu-teh-k'eo we had to wait from Thursday noon till Saturday morning, on account of the high wind, which prevented our moving. One can hardly imagine a more desolate-looking place. For miles on either side of the creek lay nothing but barren sand and mud.

On Saturday night our boat anchored with a number of others about the middle of the Tong-Ting Lake, in some shallow water. We had to make our boat as safe as possible inside for the night, for we knew not who might be robbers or otherwise; in this wild place we had now the protection of God alone. We are in rather a large boat, but to cross this great lake we found it quite true that a small one is not safe, for the winds sweep fiercely across its great surface. On Sunday afternoon we reached the south-western border, and came into clear river water: such a treat, after the muddy water that has coloured our food for the last few days. Later in the day we came to

LIU-SIN-T'ANG,

a large fishing village, where we remained till Monday, the 15th January. Here we saw the boats with fishing cormorants; the birds dive from the boats, fetch up the fish in their long bills, and then carry them to the boat. Here we saw also what was to me a novel mode of fishing. A long narrow boat, about twenty-five feet long, by only about twenty-seven inches wide, has attached on one side a framework of bamboo strips, of the

† These are small boats with from 8 to 12 or 20 soldiers or armed police, and a petty officer on board.

* See "CHINA'S MILLIONS" for Nov., 1875, page 52.

length of the boat, and about two feet wide, the upper side of which is made white. The boats go out by moonlight; when the fishes see the moonlight shine on the bamboo, they leap into the frame and are caught. A net is fixed on the opposite side of the boat, to prevent the fishes leaping over it. I saw a good basket of fish in one boat, so I suppose they are successful. Early this morning we went ashore to fish for souls; we had a large audience, all very quiet. We sold a good number of books and tracts. The people told us that no one had ever been there before with the Gospel.

I was taken by one of our men to see a remarkable sight. On the bank, sloping down to the river, were a number of holes scraped into the sand, from about six to ten inches deep. On applying a lighted paper to any of these, a bluish flame of fire bursts from the ground and burns for a few minutes, or even longer. It is a flickering flame, and runs along the ground very like the burning of spirits of wine. There was no smell whatever with it. I have seen nothing like it before.

January 16th.—This morning we reached

LONG-YANG HIEN.

Some of us went on shore with books and tracts; we preached and sold books for some time without disturbance. Our boat moved on as we walked on the shore, followed by a large crowd of people, who bought all the books we had taken ashore. Preaching is not very easy among a crowd of people who have for the most part never seen a European before. Bless God, who has brought us here to carry this glorious news to those who sit in darkness. We have earnestly prayed that He will bless this first and feeble effort in this place. After we had left I learned that during our absence on shore, two messengers came from the magistrate to tell our boatman he must move away quickly—that he had no business to bring foreigners here. The Lord is our hope for safety and for guidance in all our ways. He says, "I will guide thee with Mine eye."

January 17th.—Passed up a rapid this morning, which they say is by no means a very strong one, but which, in my new experience, I thought by no means easy or safe, especially if our towing-rope should break. It was only about 200 yards long, of gushing, sparkling water, which washed away every now and then a piece of sandy bank, forming a glistening cloud of sand in the otherwise clear water. We then went ashore, and walked for three miles among farms and villages on the bank, leaving a few tracts here and preaching a little there by the way. Many of the houses have a number of pretty palm trees growing about them, and we passed a nice orchard of perhaps a hundred orange trees. We are now on our way with a fair wind again, and lovely weather, hoping to reach

CH'ANG-TEH-FU

in an hour or so, when I shall try and send this letter to Wu-ch'ang.

P.S.—We had no sooner reached Ch'ang-teh-fu than an officer came from the magistrate and apologised for his not calling on us, as he was ill, but said that they would escort us to our next place. I thanked him, but said we did not need any escort; yet, he said, they would send one. We have had visits from several mandarins to-night, yet we think it better not to stay here for several reasons, and shall proceed early in the morning, God willing. Pray that God may keep our souls abiding in Him and in love.

I believe none of the proclamations (which were to have been put out all over the empire) have as yet been put out in Hu-nan.

For the Young.

BUDDHIST NUNS.

By Mrs. Judd, of Wu-chang.

DEAR YOUNG FRIENDS,—I want to try and fulfil my promise that I would tell you something about the Nuns of China. Yesterday, after our afternoon service, I said to a young Chinese literary man, whose mother, I am sorry to say, is still a very devoted Buddhist, "Mr. K'ang, I think you know a great deal about the Buddhist religion. Can you tell me whether it is really true that many poor little girls are taken from their homes, and sold to the inmates of temples to become nuns?"

He said, "Yes, it is true that many become nuns in that way. Others are born on an unlucky day, and their parents send them to a temple, hoping they will thus escape from the misfortune they might otherwise meet with." Sometimes when a little girl is born the parents call in a fortune-teller, and he says, "This child will grow up, and marry a very bad man, and always be in sorrow and difficulty;" so they decide to make a nun of her, in order that she may never be married, and so not have the sorrow which they are foolish enough to believe would be her lot, because the poor blind fortune-teller says so. Sometimes again, a poor father and mother who have known a great deal of poverty and trial, say, "Our little girl shall be a nun; and then she will always have rice to eat and clothes to wear." So these poor little children are doomed to a life which is not at all a happy one, and spend a great part of their time in serving and worshipping those hideous idols which can neither see, hear, nor help them.

When they are taken into the temple all their hair is shaved off, and they are dressed in long loose clothes, just like the monks you saw in a picture a month or two ago.* When old enough they are taught to read the books that are chanted in worship, and to sit cross-legged on a stool very much as a tailor does, only with both feet resting on the upper part of their thighs, which is quite a hard and painful task until they become used to it. Their hands must be placed together, and raised up to the chin as if engaged in prayer; their eyes must look straight down in the direction of the hands; and they must count the inspiration and expiration of their breath, so that their thoughts may be kept from wandering, and be fixed only on Buddha. Sometimes, when they grow older and want to amass merit, they sit in this way for several hours, or even whole nights. They must rise at daybreak, and be ready when the wooden gong is sounded to go and chant prayers before the idol. When that is over they must sweep and dust the temple, cook the rice, wait upon the older nuns, do needlework and anything else they are told to do; and are often beaten severely if they are slow or stupid.

When old enough they are sent out to beg rice from house to house, or to ask for small gifts of money towards repairing the temple, or towards buying new dresses for the idol, &c., &c. Or, they wait upon the worshippers who come to the temple, light their sticks of incense for them, or help them to a cup of tea, and thus earn a few cash. In this way their time is spent. At sunset they chant prayers, burn a few sticks of incense, and so conclude the work of the day. They cannot say when it is ended—

"One more day's work for Jesus;
How sweet the work has been!"

* See "CHINA'S MILLIONS" for May, page 59.

Heaven is no nearer to them, for they have no title to its joys. Christ is no dearer to them, for they have never heard His name; and instead of His love and light filling their souls, they are in the darkness of Satan's kingdom. What a contrast between the poor weary nun, tired of her imposed temple-service, and wishing it were done with for ever, and the weary (it may be) but happy one who cannot grow tired of serving, but says—

"Oh blessed work for Jesus!
O rest at Jesus feet!
Lord, if I may,
I'll serve another day."

Dear young friends, will you not pray that many of these poor nuns may hear of that loving Master whose yoke is easy and whose burden is light, and turn from idols to serve the *living God*, and to wait for His Son from Heaven?

Like the monks of whom I told you, the nuns too have nine spots burnt on the top of the head. Nine pieces of the stalk of a fragrant plant are lighted and placed on the top of the head in three rows of three. Of course the pain is very great, and to try and drown it they cry out "O-mi-to-fuh, O-mi-to-fuh," and run round and round the room as fast as they can. But why do they bear this pain? you may ask. One reason is, that should

they go to a distant place, or travel about, they may ensure being sheltered and fed by other priests and nuns, who seeing these marks know they are true members of the profession. As I write this, I am reminded of a verse of that sweet hymn, "Jesus is our Shepherd."

"Jesus is our Shepherd; for the sheep He bled:
Every lamb is sprinkled with the blood He shed.
Then on each He setteth His own secret sign,
'They that have My Spirit, these' saith He 'are mine.'"

Or, as another hymn has it, "They," that is those who *are* the Saviour's sheep,—

"They own a mark by which the Master claims them,
Though oft the sign seems dim;
And well they know the Shepherd King who names them,
They know and follow Him."

Dear young readers, have *you* that mark? Do *you* know the Saviour's voice and seek to follow Him wherever He calls you to go? Do *you* believe that when the Good Shepherd gave *His life* for the sheep, *you* were one of them, and so are safe for ever? If so what will *you* do for these poor ignorant nuns that bear Satan's mark, and are led captive by Him at His will? Though *you* may be very young there is a question even *you* may ask, "Lord what wilt thou have *me* to do?"

Recent Intelligence.

MR. RANDLE has left Gan-k'ing, hoping to join Mr. M. Henry Taylor in Ho-nan during the absence from that province of Mr. Clarke. The latter is taking Mr. Judd's place while he is in Kwei-chau and Hu-nan.

PROVIDENTIAL DELIVERANCES.—Serious fires have consumed the native straw-houses around our mission premises in Chin-kiang. The fire extended to one of our buildings, but was soon extinguished. A similar fire in Ta-tung, one of our mission stations in Gan-hwuy, destroyed more than a hundred native houses, and extended to our premises, but was also extinguished before serious damage was done. Lives were lost in the native houses in both fires, but all our people were kept unhurt.

MISS DESGRAZ writes from Chin-kiang:—"The sisters in Yang-chan have been going on very comfortably since I left them. Miss Horne is now able to take the accounts and look after the housekeeping very well; she also teaches the woman-servant of the boys' school to read. Miss Huberty teaches some of the boys, the boys' cook, and Mr. Chang. Miss Crickmay takes others of the boys and our woman-servant as her charge. Miss Hughes has, besides her girls, the three youngest boys. So, with study, all are fully and usefully occupied.

"On Sunday, January 14th, Miss Huberty and Miss Crickmay went out, for the first time, to invite women to the chapel, the woman-servant going with them. They were somewhat followed, of course, but succeeded in bringing one woman with them to the chapel, and during the service several others followed. Miss Huberty intends doing this every Sunday, besides week-day visiting."

PASTOR WONG writes from Hang-chau on Jan. 5th:—"On December 24th, two of the Yu-hang converts were baptised: two also have been added here. There are two persons awaiting baptism at Siao-shan. At these places there are six other very promising candidates; please remember them in prayer. I regret to say that the K'ong-deo Christians seem sadly going back; elsewhere they are doing as well as usual. The contributions to our (native) missionary society this year have, I fear, considerably fallen short."

MR. MEADOWS writes from Shao-hing, on January 23rd, that the persecutors of our native sister, San-yi-nyiang, have of themselves proposed a reconciliation (seeing she has stood firm, and will not give up her profession), and have written out an agreement, the substance of which, says Mr. Meadows, is as follows:—

"1. Our sister is to have all the goods, which were violently taken from her house by the thirty men, restored to her.

"2. Two men are to be securities for the yearly produce of the fields, of which also they had deprived her.

"3. She is not to be further molested.

"4. She may dwell where she likes.

"5. The oppressors confess their fault, offer apology, and ask forgiveness.

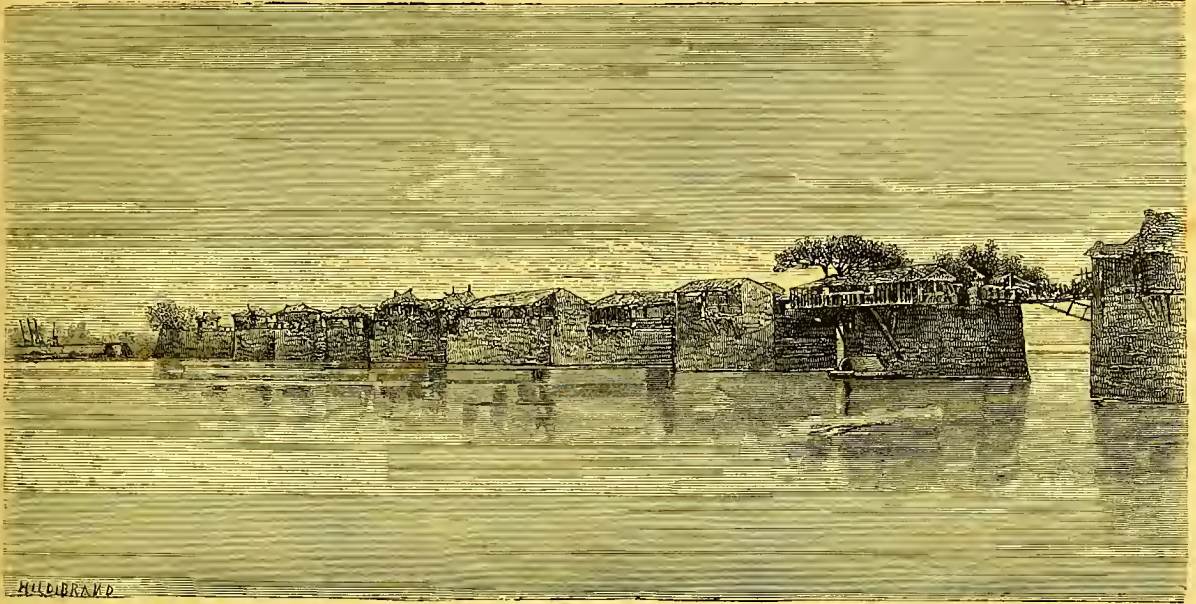
"6. The legal proceedings she had commenced to be stopped, and pressed no further."

"These propositions were written out at the suggestion of a friend on the opposite side: we had nothing to say in the matter. Continue to pray for us."

MISS TURNER writes from Shao-hing on January 12th:—"Although the school-money has run out, yet I am thankful to say that my girls have not wanted either clothing or food. The LORD has provided, and He will continue to do so. My girls are well and happy; the two eldest are a great comfort to me. We heard yesterday that there are twelve inquirers at Ts'ong-k'ô-bu. This is good tidings! On Lord's Day next we hope to examine some candidates here."

MR. CROMBIE writes from Fung-hwa, on January 11th:—"I am glad to tell you that we have had one baptism here, and another at 'O-z, since I last wrote to you. There are more hopeful cases at T'ien-t'ai. In all, we baptised twelve persons last year." A fortnight ago he writes: "Another person has been baptised here; Mrs. Crombie is sending you some particulars about him. We have succeeded in getting a better house at Siao-w'ng-miao. It is in a very good situation, but will require an outlay of about ten dollars (£2 5s.) to fit it for our use as a chapel. Siao-w'ng-miao, however, is a very important place. Already one person has received the Gospel, and another appears to be receiving it."

CHINA'S MILLIONS.



Our Illustrations.

THE VILLAGE BRIDGE.

WHERE a wide sheet of water needs bridging over, the Chinese not unfrequently build out long piers on each side, connecting them by a flat-bridge—either high and fixed as in the above illustration, or low and movable, a sort of draw-bridge—to allow the passage of boats with high masts. In the north of the Cheh-kiang province, between Hang-chau and Hu-chau, such bridges are very common; also between the latter place and Shanghai. They are to be found, however, in suitable places all over the country. Houses are usually built upon the piers on one or both sides; the convenience of water for conveyance of goods up to the very door attracting the shopkeeper, or its nearness for domestic purposes commending it to the housekeeper. Moreover, houses so built need no additional foundation—an important consideration to a thrifty Chinaman. The stonework of these piers is usually of granite, and they are generally very well built. We well remember the first we saw when travelling with the late Rev. W. C. Burns, between the towns of Ping-yang and U-chen, in 1855, and the nice little congregation that collected around us when we landed to preach the Gospel. Many of these poor people lost their lives during the rebellion a few years later.

THE HALF-RUINED PAGODA.

(See page 80.)

After a somewhat tedious journey with Mr. and Mrs. Pearse to Ch'i-chau-fu, one of the stations under their
NO. 25.—JULY, 1877.

oversight, we were at last rewarded with a view of the half-ruined pagoda that stands like a sentinel to guard the entrance to the canal leading up to the walls of the city. A small village just beyond it is occupied by the Customs people, a few shopkeepers, and some boatmen; for during the winter goods for the city, two miles further up, have to be transhipped at this point and sent up in lighters. Obtaining one of these boats we went up to the city. There we preached the Gospel to many hundreds of people, examined a number of candidates for baptism, some of whom were accepted, and six of whom have been baptised. After a pleasant visit we united with the Christians in commemorating our Saviour's dying love, and left them feeling glad at heart to see the work of God spreading, in spite of many hindrances.

THE CUSTOM HOUSE, SHANGHAI.

(See page 85.)

Shanghai has altered much of late years, and many an early resident would find little remaining that he could recognise. The bund, or made road, in front of the Custom House is now much wider than when our illustration was sketched, and is ornamented with trees, and the jetty is now much larger and longer, and otherwise altered. There is little, however, of old Shanghai so like its early days as the Custom House itself, a solitary, Chinese-looking building among the imposing residences of our bankers and merchant princes.

I-Chang.

DESTRUCTION OF MISSION PREMISES.

[The following details will, we trust, stimulate the friends of the Mission to increasingly earnest prayer for our pioneer missionaries. We may mention for the information of junior readers that I-chang is a prefectural city on the Yang-tse-kiang, some 300 miles above Hankow, and 900 above Shanghai. It was opened as a free port by the convention of Chefoo, and would be a good basis for operations in the province of Si-chuen, from which it is not very distant.—ED. C. M.]

FROM THE "NORTH CHINA HERALD" OF MARCH 22ND, 1877:

HANKOW.—News has reached us of a disturbance at I-chang. The English gunboat which left here some weeks ago did not get far beyond Sha-si, so that Consul King was obliged to travel the rest of the distance in a native junk. He found the custom-house officials, who had arrived a week or ten days in advance, safely residing in their boats and the people quiet. It seems that some missionaries were also residing in the city, and indeed had been there quietly going in and out among the people for some months. Everything seemed outwardly favourable to the Consul's mission; but no sooner had negotiations been commenced for the purchase of land, than the old anti-foreign spirit and hostility to every encroachment of the hated barbarian immediately manifested itself. The literati as usual were the instigators of the attack; and the mandarins appear to have been powerless. The same old tactics were pursued to incite the fury of the populace to the proper pitch. Inflammatory placards were posted warning the people against renting or selling property to foreigners; and reports were diligently circulated that the Foreign Powers intended to take forcible possession of a piece of ground for a concession, ejecting the inhabitants, desecrating the ancestral graves, interfering with the Fung-shuy* of the city, and bringing endless calamities upon the people. Some half-dozen leading men of the literary class were conspicuous by their activity in getting up this agitation. A public meeting was convened in a neighbouring temple, and resolutions were passed with the evident determination of putting a stop to all further negotiation for the purchase of land, and if possible of ejecting every foreigner from the city. Several mandarins who were engaged officially in selecting and marking off the site were insulted and maltreated by the mob. And the next step was to give notice to the missionaries, that unless they cleared out in three days their houses would be pulled down, and they would be driven out at the risk of their lives. As the missionaries showed no signs of heeding these warnings, the mob was again assembled by beating the gong, and an open attack was made on Saturday, March 3rd. The first report that reached us was that the house had been set on fire; but subsequently we heard that only some partitions, windows, doors and furniture, were smashed. No violence was done to the missionaries, but nearly all their books and other property was either stolen or destroyed. The district magistrate appeared late on the scene, and conducted the missionaries to a boat, begging them to leave the place, or not to return to their house until the people were quiet.

We hear now that Her Britannic Majesty's Consul, no doubt heartily disgusted with the literati of I-chang, if not with the officials, is on his way back to Hankow, and may be expected here as soon as the gunboat can avoid running every other day or two into a sandbank. We hear also that one or two of the custom-house officers, who were out walking on the hills on the opposite side of the river, were attacked by the villagers and only escaped with difficulty to their boat.

FURTHER DETAILS, FROM THE DIARY OF
MR. MCCARTHY.

"Some ten or twelve li below the city of I-chang we

passed the Pagoda, which is in very good repair. As we neared the landing-place, I noticed two persons coming towards us, who turned out to be none other than Mr. Cameron and Mr. Nicoll. Having had our things taken up to the house, we passed a pleasant evening together. Tuesday and Wednesday, Feb. 27th and 28th, saw a good number of visitors, and had a walk through the city. I was also able to make inquiries and find out what facilities there were for transmitting money.

"On Thursday, March 1st, in the forenoon, we were surprised to hear the beating of a gong, and a call to the people to meet in a temple some distance from the north gate, in the same street as our chapel, but lower down. It was asserted that the foreigners had taken possession of the land for the settlement without having paid for it, or even having settled the amount. The rumour soon got about that we were connected with them, that we had come up first to prepare the way. It was decided that we were to be driven out. Our landlady was not afraid, and asked if we were afraid to remain. Feeling that to leave would only be to confirm their opinion, we decided to remain, come what might, to open the doors as usual, and to tell all comers that we had nothing to do with the purchase of land, etc. We had a great rush of people, apparently bent upon mischief. However, by talking to them kindly, giving them tracts, selling books, etc., the day passed away without anything serious, and we were indeed thankful that they all went home at dark. The landlady had received notice that the house was to be pulled down if we did not leave. During the day I sent word to the Prefect. He recommended us to leave, but took no steps to quiet the excitement. We have no doubt that many who came, thinking that we had to do with the arrangement of the foreign settlement, went away quite satisfied that we were what we professed to be. During the day, and at morning and evening, we had special united prayer, and the night passed peacefully, the head men still sending messengers to the landlady to get us out.

"On Friday, 2nd, we had a good number of people from early morning until late in the evening. They were for the most part from other parts of the city, to see and hear what we had to say; and we kept preaching and speaking to them all day. We feel sure that most of the people who came from other parts of the city were made aware that we were not mixed up with the land question. With regard to the land, we really do not even yet know what were the facts that gave rise to the rumours; but of course there must have been a full understanding between our Consul and the authorities, or no steps would have been taken. The Prefect (Fu) and magistrate (Hien) put out a proclamation in the afternoon, telling the people to be quiet and not make disturbances; that any who pleased could sell their land, and that others need not do so. No attention was paid to this; it was as usual too late to do any good. We continued to hear threatening reports; but by this time it was evident that the only thing to give the people a chance of knowing that we were not connected with this matter was by standing our ground. We were all of one mind, the natives as well as ourselves feeling that the plain path of duty was to remain, whatever the result might be. If we moved, the evil-disposed people would be sure to take advantage of the movement as proof that the stories they circulated were true. I told the natives that if any of them wished to go they ought to do so now, as it might be difficult afterwards, and of course we could not say what might happen. Our hope rather was that the Lord would keep us from being driven out. It was well worth being in trouble to see how stedfastly

* See CHINA'S MILLIONS for January. Page 6.

these native Christian brethren stood by us. Not one desired to move, and I was pleased to see that Ts'ien-ling, who was nearly killed at Fung-yang-Fu, was the most opposed of any to our moving away. After a hearty prayer-meeting we went to bed, commending ourselves to the care of our Heavenly Father.

"On Saturday morning I was wakened by the sound of a gong beating, calling the people to the temple where they met before. We heard that they were coming to pull down the house. We had time for breakfast, however, and prayer. About ten o'clock the Prefect's deputy came out in his chair to the house of one of the head men, who was a principal in the disturbance. The man's son went out and collected a rabble of all the roughs and vagabonds to be found. The crowd broke up the mandarin's chair and gave him a beating. As this happened only a little distance from us, some of the people suggested that they should now go on and pull our house down, as we had not yet moved. No sooner said than done. We heard the yelling, and knew what was coming, but have reason to bless the Lord that He kept us all calm. Commending ourselves to Him, we went outside to meet the people, who had already burst through the chapel door and pulled the whole front down, and who were now pouring into the reception-room. They made a great noise, and some came in throwing large pieces of wood before them, which happily hurt no one. They seemed a little surprised to see us, and the more perhaps that we had nothing in our hands to defend ourselves. We asked them what it all meant. Some were for seizing and beating us; some wished to take the natives; but the majority, even in the midst of the uproar, shouted out that no one was to be hurt, and nothing of ours stolen; but only the place destroyed, and ourselves turned out. We stood and talked with those that would talk. They had leaders, and after they had demolished a good part of the place, the leaders managed to get them out, telling us that they would come back again if we did not go at once. We explained that they had given us this bad name, and that if we went it would be acknowledging the truth of what was so falsely stated about us. Besides which, it would be utterly impossible now to get a boatman to take us; that we had no place to go to, and that if they wanted us to leave the house, and would give us a room in one of their own houses, we were quite willing to go. That they might kill us if they pleased; we had not come there to injure them, and did not intend to do so, whatever they might do. Some said, 'We had better beat them;' but the majority seemed to think that it would be a dangerous thing to do; they said, 'It must not be done.' We had asked the Lord to put His fear upon them.

"From some cause or other, the leaders of this party did not return. Being free for a short time, we had more prayer, and were resting a little when another rush was made. A small door was burst in, and the large door again opened to admit the surging and screaming mob. This mob was even rougher than the former one, and commenced to pillage our things. There were a number of respectable-looking men, (as far as dress was concerned,) moving about among them, keeping the roughs from plundering, and pilfering as many small things as they could themselves. The work of destruction went on, and they would no doubt have used fire, but for the fear that their own property in the neighbourhood would suffer. They had evidently not prepared to kill us, as none of them as far as we saw had any weapons, though we heard about any number of knives, etc. Occasionally country people would come in, evidently evil-minded against us, believing that we were here to take their land from them by force; but after talking with us

they seemed quieted down, and would no doubt have stopped their task of destruction, but for the influence of those men who moved them, keeping them up to their work.

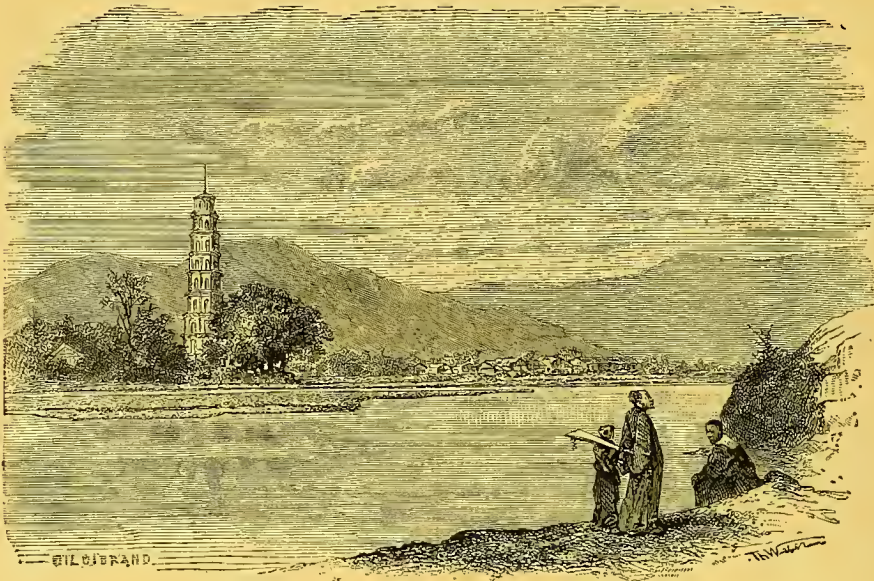
"We were getting tired, and the things were going, when some men came in and helped us to get all our things into a back room, where a few took charge of them, evidently sent to do so by the heads of the people, who wanted us out. We were wondering what would come of it, when the district magistrate came in his chair. At first they seemed as if they would deal with him as they had done with the other officer in the morning. They listened to him, however, and at last, by the assistance of his attendants, he got the people out. He recommended us to leave at once for Sha-si. I told him that we had no place to go to, and reminded him that he knew we were living peaceably, and had not done anything for which we need run away, that when he himself sent to know if we could let him have rooms for the other foreigners we had been quite willing to lend them to him. He did not know what to do, and there was yelling and roaring and knocking at the door. The poor old man was green with fright, and when I found that he might himself really be beaten, I told him that I would not mind putting the house into his hands, asking him to arrange the matter for us, and in the meantime we could live in a boat. The yells outside led him to accede gladly to this proposal. He sent his men to get a boat, and himself escorted us to it. Having seen us into a small boat, we were rowed up to where the Taotai's boat was lying with a number of gunboats. He sent his men to fetch our boxes and things, and got us a boat for which we have the privilege of paying 800 cash a day. Our men and things all followed in due course.

"In the evening I went over and saw Mr. King, the consul from Kiu-Kiang, who was there to open the port and select a piece of ground for a settlement. There are also some custom officers here, with Mr. Dick from Shanghai to manage the foreign customs. I explained to Mr. King all the circumstances, telling him, too, that we had judged it wiser not to call on him before, lest it should give support to the rumour. He said that he thought we had acted very wisely all through, and that I was right not to move away to any other place. He said that the Viceroy was expected, and that then matters would be settled, no doubt. There had been a fresh proclamation put out by the magistrates about the land, but the people had put out a counter one, saying that not an inch of land was to be sold.

"Sunday, 4th, we passed peacefully in our boat. We all needed and were glad of the rest and quiet.

"Monday, 5th, the Viceroy came in last night from Si-ch'uen. We do not know anything yet as to what will be done: we are looking to the Lord. I sent a message telling the magistrate that the house is still open to all comers, though he has promised to look after it; and that they have put out anonymous placards about us. We are hoping that the Lord will be pleased to settle the matter amicably without any one suffering. We read at prayers this morning about John and James wanting to bring down fire from heaven on the Samaritan village, and I think we all felt thankful that we do not participate in the least in their feelings. I have told Mr. King that we do not desire anyone to be punished on our account. Throughout the whole the Lord has kept us happy in Himself. I have felt inclined to sing all the time,—

'Jesus, I am resting, resting, in the joy of what Thou art,
I am finding out the fulness of Thy loving heart.'



THE HALF-RUINED PAGODA.

[See page 77.]

To the Friends of the China Inland Mission.

HAVING been able to visit our stations on the river Yang-tse-kiang, and having been much cheered by my journey, I desire briefly to make you sharers of my joy.

I left Chin-kiang by native steamer for Hankow, and after a little detention from the lowness of the water reached Hankow and Wu-ch'ang. I was too late to see Messrs. Judd and Broumton; they had left for a missionary journey through Hu-nan into Kwei-chau. I met there, however, Mrs. Judd and family, Mr. Hy. Taylor, and Messrs. Turner and James arrived from Shan-si, who set out on their return thither during my stay. Mr. Hy. Taylor also left for Ho-nan during that time. Besides meeting with our own missionaries, I had the pleasure and profit of much intercourse with those of the London and Wesleyan Missionary Societies, as also with the American Episcopal Missionaries. I was not only encouraged by their cordial sympathy with our work, but gained much valuable information from them. As to our own work, I found that Mr. Judd had baptised seventeen persons since commencing work in Wu-ch'ang, one of whom, I regret to say, had been suspended from fellowship. Many of these dear brothers and sisters in Christ I met, and greatly enjoyed fellowship with them.

Leaving Wu-ch'ang by native boat, I spent a happy Lord's day with the Rev. D. Hill and Mr. Mitchell of the Wesleyan Mission, Wu-süeh, and then proceeded to Kiu-kiang, and Ta-ku-t'ang. At Kiu-kiang I met four of the six baptised by Mr. Cardwell, and one of the inquirers who was subsequently baptised in Gan-k'ing by Mr. Pearse. The soil here is *very* hard—next to Hunan the hardest in China, but the harvest is sure. I had happy fellowship with the American Methodist Episcopal Missionaries in Kiu-kiang, and when I left two of them accompanied me some way down the river.

Calling on the way at Hu-k'eo-hien, I next proceeded to Gan-k'ing, where Mr. and Mrs. Pearse and Mr. Randle gave me a warm reception. Of twelve candidates for baptism (including the one from Kiu-kiang), five were baptised by Mr. Pearse, leaving seven hopeful cases on the list. Mr. and Mrs. Pearse accompanied me on my journey down the river. At Ch'i-chau-fu, seven candidates were accepted for baptism out of nine; at Ta-t'ung, four were examined (including one from Gan-k'ing), and were deferred; and at Wu-hu I saw two of the three candidates, and think well of them. At T'ai-p'ing-fu, while several are more or less interested, none as yet profess to believe in Christ. In all, from the commencement, twenty-four persons have been brought to Christ in our Gan-hwuy stations, two of whom have died in the faith. The others, except one not yet baptised, are all in communion. There are besides fifteen candidates.

At Nankin, Yang-chau, and Chin-kiang there has also been blessing. Two of the Ch'i-chau candidates and one Nankin candidate were baptised at Nankin; three persons were baptised by Mr. Baller at Yang-chau, and three at Chin-kiang. There are other candidates at each of these places; but they were deferred. I am the more thankful for this encouragement, as the work in this province has been attended with many difficulties. Since 1869 thirty persons in all have been baptised at Chin-kiang, nine in Nankin, forty-six in Yang-chau, and fifteen in Ts'ing-kiang-p'u. Of these hundred persons, twenty have either ceased attending public worship or have been put under discipline, and eight have died. Twenty-two have removed to other parts of China; leaving only fifty of those baptised in these districts now in fellowship there. (There are, of

course, a few others who have removed into these places ; the exact number I cannot now state). May God soon multiply these fifty tenfold. Many are now hearing the Word, the attendance at the chapels continues good, and latterly our girls' schools have greatly increased. There are now twenty-one children in the girls' boarding-schools at Chin-kiang and Yang-chau, as well as

fourteen boys in the boys' boarding-school at the latter place. We ask your earnest prayers for God's blessing on the seed already sown, and on all the efforts now being put forth. May the present year far exceed all previous ones in the number of souls brought to Christ.

J. HUDSON TAYLOR.

Woman's Work.

EXTRACTS FROM THE DIARY OF MISS MARIE HUBERTY.

YANG-CHAU.

LAST Thursday (Feb. 15th, 1877) Miss Hughes and I went with the Evangelist to a temple of Buddha some distance out of the city. As we had to go through the city, quite a crowd followed us to the temple. Worship was going on, but neither the noise of the crowd, nor the coming of foreigners, disturbed the priests. There were ten or twelve of them repeating in a plaintive tone the to them unmeaning words, *O-mi-to-fuh, O-mi-to-fuh*. They stood dressed in long loose robes, with folded hands, looking straight before them, bowing from time to time at the sound of a kind of bell so low that their foreheads nearly touched the floor. They reminded me of Romish priests, and Miss Hughes of the Ritualists at home. They never turned round, never looked up; they do give us a lesson in reverence in worship. The grounds on which the temples stand (for there are several buildings) are very extensive. There were many trees and bushes nicely arranged in rows, and the whole place is very well kept. We saw two statues with Hindu faces and hair, the first of the kind we have seen here. How helpless one feels before such worship! What are we, a mere handful of Christians, in a city of 360,000 souls? What can we do but ask God to forgive our lukewarmness and indifference, and that of the whole Church; and cry for more labourers to be sent!

There are fourteen souls in this place, whom we know more or less, for whom we pray daily. We ask God to give them to Christ *this year* as the first-fruits of that blessing we expect to see poured on this city, and on China as a whole.

GREAT PERILS.

Saturday, Feb. 24th.—We cannot sufficiently thank God for His miraculous care of our lives, as well as of half the city. Last night about half-past twelve, we were awakened by a great light in our rooms; and on getting up we saw flames issuing from the roof of the temple of the 10,000 gods; the roof itself was half on fire. It must have been that part where the many gods were, for the flames were very high and burned for some time before the other part of the building began. Then another and another building took fire, and so on till four or five, if not more, were one mass of ruins.

Those at home who have been in Yang-chau know how near we are to the temple. Of course we all dressed; the children were dressed too; and by the advice of the Evangelist we put together all that could be carried away, for our turn might come too, and with ten little girls and fourteen boys, and only a few Christian helpers, it would not have been an easy task to look after them.

But how little we know what dangers surround us. Between us and the temple were several thousand pounds of gunpowder; what good would our preparations have been, if *one* spark had fallen on it! But God was keeping watch over us. Had the fire begun twenty-four

hours before, we should all by this time have been in the presence of our King; for the evening preceding the fire there was a very strong south-west wind, which would have sent *all* the sparks and flames towards us. As it was, they were all blown in the opposite direction, so that *not one* spark fell on this side. The Chinese of course wetted the powder, and so kept off *some* of the danger; but what good would that have been if the wind had not been in God's hand?

In three hours' time the flames were extinguished; not by the Chinese, for they could do nothing, but for want of fuel: at least we could see nothing more except smoke and sparks. And so all the idols were burned. Will this convince some Chinese of the folly of worshipping powerless gods? of the impossibility of being saved by deities which cannot save themselves? There were two sleeping gods there: fit emblem of their perpetual state—they sleep, they cannot hear. Whatever this may teach the Chinese, it has taught me that God wants us to work for Him, and that He has saved our lives for some purpose. Thank Him also with us for the calmness and quietness He gave us, and every one on the place, in the time of danger. Dear Miss Hughes was so calm, and watched over her large family of ten little children like a mother. At 3 a.m. as there was no more danger, humanly speaking, we went back to bed to have a little sleep. Yesterday of course we were rather tired, the reaction was felt, and we could not do much work; but to-day we are all right again.

I must say that we did not know that there was gunpowder so near: *perhaps* we might have been a little more anxious had we known it. And yet, is it not the desire of every Christian to be with His Lord? Ought not that, and working for Him, to be the end of life? I say *ought*, for how often we think of ourselves instead of looking unto Jesus.

We had some women coming to see us last week, and have received an invitation from two to go and see them. We intend to go; for though we cannot speak much, yet it will show our good-will; besides, Miss Crickmay knows many words: she gets on well with the language.

Sunday, March 4th.—To-day between fifteen and twenty came before and after the afternoon service to see us; many more came to the chapel, men too. It seems to me that it has not yet been so full as it was to-day. Oh, how one longs to speak of Him who loves us and gave Himself for us! A dear little girl thirteen or fourteen—one of those fourteen we are praying daily for—came to-day with her sister, a young lady of eighteen or twenty. The child wants to learn to read. Of course we cannot teach the character, but if she learns the Romanized she will be able to study the Bible, or at least the Gospels and the hymns. Is not this the beginning of the answer God will send us? We pray for the child,

and here she comes asking to be taught. How much we shall be able to teach her of the truth in these lessons.

One of our visitors was an old lady of eighty-one, so she says; she reads and writes the characters. It will be interesting to go and see her; she will be able to read what we point out to her; it will be easier to speak to her of Christ. Oh! that she may be saved before it is too late.

March 12th.—More women come to the chapel and to see us. One day last week we had as many as thirty. We cannot but regret that we can say so very little. However, God will know how to use for His glory the few words we speak. If one can judge by appearances some of these women belong to the better class, for their dresses were costly. Yesterday a woman came, a servant I judge, and asked us to go with her to preach the doctrine. Miss Crickmay and I followed her, not knowing where we were going. To our surprise we came to the house of that old lady of eighty-one. She and ten or fifteen others of different ages were playing cards. I suppose we were expected. They were all very much pleased, and talked away as if we understood all they said. Some of the Chinese are very affectionate. Most of them seem to know some of our missionary sisters: they named Mrs. Baller and Mrs. Judd. Some of the crowd followed us to their door, and it is strange how little our host minded it. The door was left open, and the crowd filled the yard; at one of their papered windows was a large hole, and a face was peeping through to take a good look at us. We asked if we might sing a hymn; they consented, and listened to "Jesus loves me" in Chinese. A priestess came in and was very attentive. The old lady promised to come and see us again, and some others too.

Before returning home we were taken to another house;

we did not know that we were expected. We met there as many as forty to fifty women, all dressed in silk and satin, playing cards. It seemed like a large dinner or tea party. It was nearly five and getting rather dark; but the room was lighted by four large candles, standing on a table before a picture of some hideous god. Incense was burning, and two piles of cakes had been put there for the spirits. We recognised one or two who had been before to a service. We had to listen to the singing—and such singing as it was!—one of them playing on a guitar at the same time. But we had made a contract: we promised to listen, if we might sing afterwards. So they heard "Jesus loves me," that hymn so full of the Gospel. Our woman helped us to speak to them. We invited them to come and see us, which they promised to do. Whilst we had been away, four more women were at the house, and had a long talk with the gatekeeper's daughter, Laohan, who is a Christian. It was pleasing to see that the husband of one of them, rather an elderly man, waited downstairs all the time for them. It shows he was willing for them to come. All of them had been present during the latter part of the afternoon service. Some of us will go and see them to-day. Surely the work is great: more ladies would find work here. Are there none willing to follow the Master to this country, for He is surely here, as well as in England? And more labourers are needed: will not some one say, "Lord, I will go?"

March 15th.—Miss Crickmay and I have paid two more visits, among what we call poor people. Of course a great many neighbours come in too; we had quite a little congregation around us. How we long to gather them and tell them more fully and freely the dear "old, old story." But the time will come, with the Lord's help.

British Protestant Missionaries in China.

JANUARY 1ST, 1877.

Since the publication in our last number of the list of British Protestant Missionaries in China, which was copied from the *Shanghai Missionary Recorder*, we have ascertained that the following names should have been given in that list and therefore we now gladly append them:—

CHURCH MISSION.			LONDON MISSION.			SOCIETY FOR THE PROMOTION OF FEMALE EDUCATION IN THE EAST.		
Names.	Stations.	Arrival.	Names.	Stations.	Arrival.	Names.	Stations.	Arrival.
Lanning, Rev. M. W....	Shang-hai	1875	Stronach, Rev. J.	... (absent)	1838			
ENGLISH PRESBYTERIAN CHURCH.			UNITED METHODIST FREE CHURCH.					
Smith, Rev. David	... Tai-wan-foo	1875	Swallow, Mrs.	... Ningpo	1875	Houston, Miss	... Foo-chau	1875

We have also ascertained that the name of Mr. R. Lilley, of the National Bible Society of Scotland, and that of Miss Rowe, of the Wesleyan Missionary Society, should have been omitted as not now on the mission staff.

List of German Protestant Missionaries in China.

Reprinted from the *Shanghai Missionary Recorder*.

RHENISH MISSION. 1847.			BASEL MISSION. 1874.					
Names.	Stations.	Arrival.	Names.	Stations.	Arrival.	Names.	Stations.	Arrival.
Louis, Rev. W.	... (absent)	1855	Nackin, Rev. J.	... Fuk-wing	1867	Bellon, Rev. W.	... (absent)	1864
Dilthei, Rev. W.	... Fu-mun	1871	Pritzsche, Rev. C.	... Long-hau	1869	Lœrcher, Rev. J. G.	... Hongkong	1865
Faber, Rev. E.*	... Fu-mun	1864	Lechler, Rev. R.	... Hongkong	1847	Bender, Rev. H.	... Chong-lok	1862
Hübrig, Rev. F.	... Canton	1867	Piton, Rev. C. P.	... Hongkong	1864	Gussmann, Rev. G.	... Chong-lok	1869
						Ott, Rev. R.*	... Chong-lok	1873
						Schaub, Rev. M.*	... Chong-lok	1874
						Reusch, Rev. G.*	... Sin-on	1872

* Unmarried.

List of American Protestant Missionaries in China.

Reprinted from the Shanghai Missionary Reporter.

A. B. C. F. M. MISSION.			Names.			Stations.			Arrival.				
Names.	Stations.	Arrival.	Names.	Stations.	Arrival.	Names.	Stations.	Arrival.	Names.	Stations.	Arrival.		
Blodget, Rev. H., D.D.	Peking	1854	McCoy, Rev. D. C.	Peking	1869	Mason, Miss L., M.D.	(absent)	1874	Baldwin, Rev. S. L.	Foochow	1859		
Hunt, P. R., St. P.	Peking	1868	Whiting, Rev. J. L.	Peking	1869	Sites, Rev. N.	Foochow	1861	Ohlinger, Rev. F.	Foochow	1870		
Holcombe, Rev. C.	Peking	1869	North, Miss M. B.	(absent)	1870	Plumb, Rev. N. J.,	} Foochow	1870	Chandler, Rev. D. W.	Foochow	1874		
Hunt, Rev. Myron W.	(absent)	1873	Crossette, Rev. J. F.	Chi-nan fu	1870	Supt. P.		1874	Woolston, Miss B.	Foochow	1859		
Porter, Miss Mary A.	(absent)	1868	McIlvaine, Rev. J. S.*	Chi-nan fu	1868	Trask, Miss S., M.D.	Foochow	1874	Woolston, Miss S. H.	Foochow	1859		
Chapin, Miss Jennie	Peking	1871	Murray, Rev. J.	Chi-nan fu	1876	Capp, Mrs. M. B.	Tungchow	1874	SOUTHERN BAPTIST MISSION.				
Gulick, Rev. J. T.	(absent)	1864	Mills, Rev. C. R.*	Tungchow	1859	Nevius, Rev. J. L., D.D.	Chefoo	1854	1847.				
Williams, Rev. Mark	Kalgan	1866	Mateer, Rev. C. W.	Tungchow	1863	Corbett, Rev. H.	Chefoo	1863	Crawford, Rev. T. P.	Tungchow	1852		
Treat, A. O., M.D.	(absent)	1867	Shaw, Mrs. M. H.	Tungchow	1874	Downing, Miss C. B.	Chefoo	1866	Holmes, Mrs. S. J.	Tungchow	1859		
Thompson, Rev. T. W.*	(absent)	1868	Capp, Mrs. M. B.	Tungchow	1874	Farnham, Rev. J. M. W.	Shanghai	1860	Moon, Miss E.	(absent)	1872		
Sprague, Rev. J. H.	Kalgan	1874	Nevius, Rev. J. L., D.D.	Chefoo	1854	Mateer, J. L.*	P. St.	(absent)	Moon, Miss L.	(absent)	1873		
Diament, Miss Naomi	Kalgan	1870	Corbett, Rev. H.	Chefoo	1863	Roberts, Rev. J. S.	Shanghai	1862	Hartwell, Rev. J. B.	(absent)	1859		
Pierson, Rev. Isaac*	(absent)	1870	Downing, Miss C. B.	Chefoo	1866	Holt, Rev. W. S.	Shanghai	1873	Yates, Rev. M. T., D.D.	Shanghai	1847		
Stanley, Rev. C. A.	Tientsin	1862	Farnham, Rev. J. M. W.	Shanghai	1860	Fitch, Rev. G. F.	Soochow	1870	Graves, Rev. R. H., M.D.	Canton	1856		
Smith, Rev. A. H.	Tientsin	1872	Mateer, J. L.*	P. St.	(absent)	Whiting, Rev. A.	Nanking	1873	Simmons, Rev. E. Z.	(absent)	1871		
Porter, Rev. H. D.*	M.D. Tientsin	1872	Roberts, Rev. J. S.	Shanghai	1862	Leaman, Rev. C.*	Nanking	1874	Williams, Rev. N. B.	Canton	1872		
Goodrich, Rev. C.*	Pao-ting fu	1865	Holt, Rev. W. S.	Shanghai	1873	Leyenberger, Rev. J. A.	Ningpo	1866	Whilden, Miss L.	Canton	1872		
Chapin, Rev. L. D.	T'ungchow	1863	Fitch, Rev. G. F.	Soochow	1870	Butler, Rev. J.*	Ningpo	1868	METHODIST EPISCOPAL				
Sheffield, Rev. D. Z.	T'ungchow	1869	Whiting, Rev. A.	Nanking	1873	Morrison, Mrs. M. E.	(absent)	1860	(SOUTH) MISSION.	1848.			
Andrews, Miss Mary	T'ungchow	1868	Leaman, Rev. C.*	Nanking	1874	Sellers, Miss M. L.	(absent)	1874	Lambuth, Rev. J. W.	Shanghai	1854		
Evans, Miss Jennie	T'ungchow	1872	Leyenberger, Rev. J. A.	Ningpo	1866	Harshberger, Miss F. E.	Ningpo	1874	Allen, Rev. Young J.	Shanghai	1860		
Baldwin, Rev. C., D.D.	Foochow	1848	Butler, Rev. J.*	Ningpo	1868	Ketchum, Miss Abbie P.	Ningpo	1876	Parker, Rev. A. P.	Soochow	1875		
Hartwell, Rev. Chas.	Foochow	1853	Morrison, Mrs. M. E.	(absent)	1860	Dodd, Rev. S.	Hangchow	1861	REFORMED CHURCH MISSION.				
Woodin, Rev. S. F.	Foochow	1860	Sellers, Miss M. L.	(absent)	1874	Lyon, Rev. D. N.	Hangchow	1870	1858.				
Osgood, D. W., M.D.	Foochow	1870	Harshberger, Miss F. E.	Ningpo	1874	Happer, Rev. A. P., D.D.	Canton	1844	Talmage, Rev. J. V.	} Amoy	1847		
Walker, Rev. J. E.	Foochow	1871	Ketchum, Miss Abbie P.	Ningpo	1876	Kerr, J. G., Esq., M.D.	(absent)	1854	N., D.D.				
Blakely, Rev. J. B.	Foochow	1874	Dodd, Rev. S.	Hangchow	1861	Preston, Rev. C. F.	Canton	1854	Rapalje, Rev. D.*	(absent)	1859		
Payson, Miss A. M.	Foochow	1869	Lyon, Rev. D. N.	Hangchow	1870	Noyes, Rev. H. V.*	(absent)	1866	Kip, Rev. L. W.	Amoy	1861		
BAPTIST MISSIONARY UNION.			Happer, Rev. A. P., D.D.			Canton			Van Doren, Miss H. M.			(absent)	1870
1834.			Kerr, J. G., Esq., M.D.			(absent)			WOMAN'S UNION MISSION.				
Lord, Rev. E. C., D.D.	Ningpo	1847	Preston, Rev. C. F.	Canton	1854	Noyes, Miss H.	(absent)	1868	1859.				
Barchet, S. P., M.D.	Ningpo	1865	Noyes, Rev. H. V.*	(absent)	1866	Happer, Miss L. B.	(absent)	1871	Colburn, Miss M. K.	Peking	1875		
Goddard, Rev. J. R.	Ningpo	1868	Henry, Rev. E. C.	Canton	1873	Crouch, Miss L. A.	Canton	1873	Burnett, Miss M. A.	Peking	1875		
Churchill, Rev. M. A.	Ningpo	1874	Noyes, Miss H.	(absent)	1868	Noyes, Miss M.	Canton	1873	UNITED PRESBYTERIAN				
Jenkins, Rev. H.	Shao-hing	1860	Happer, Miss L. B.	(absent)	1871	Carrow, J. F., M.D.	Canton	1876	MISSION.			1860.	
Ashmore, Rev. W., D.D.	Swatow	1851	Crouch, Miss L. A.	Canton	1873	METHODIST EPISCOPAL			Nevin, Rev. J. C.			Canton	1860
Partridge, Rev. S. B.	Swatow	1869	Noyes, Miss M.	Canton	1873	MISSION.			1847.				
McKibben, Rev. W. K.	Swatow	1875	Carrow, J. F., M.D.	Canton	1876	Lowry, Rev. H. H.			(absent)			1867	
Fielde, Miss A. M.	Swatow	1866	METHODIST EPISCOPAL			MISSION.			1847.				
PROTESTANT EPISCOPAL			Lowry, Rev. H. H.			(absent)			1867				
MISSION.			1835.			Pilcher, Rev. L. W.			Peking			1870	
Schereschewsky, Rev. S.	(absent)	1859	Davis, Rev. G. R.	Peking	1870	Walker, Rev. W. F.	Peking	1873	Stuart, Rev. J. L.	Hangchow	1868		
Hoyt, Rev. S. R. J.	Wuchang	1869	Walker, Rev. W. F.	Peking	1873	Porter, Miss Mary Q.	(absent)	1871	Houston, Rev. M. H.	(absent)	1868		
Boone, Rev. W. J.	Wuchang	1869	Combs, Miss L. L., M.D.	Peking	1873	Campbell, Miss L. A.	Peking	1875	Helm, Rev. B.*	Hangchow	1868		
Bunn, A. C., M.D.	Wuchang	1874	Campbell, Miss L. A.	Peking	1875	Pyke, Rev. J. H.	Tientsin	1873	Painter, Mr. G. W.	Hangchow	1873		
Fay, Miss L. M.	Shanghai	1850	Pyke, Rev. J. H.	Tientsin	1873	Hart, Rev. V. C.	Kiukiang	1866	Randolph, Mrs. A. E.	Hangchow	1872		
Nelson, Rev. R., D.D.	Shanghai	1851	Hart, Rev. V. C.	Kiukiang	1866	Hoag, Miss L. H.	Kiukiang	1872	Kirkland, Miss	Hangchow	1875		
Thomson, Rev. E. H.	Shanghai	1859	Hoag, Miss L. H.	Kiukiang	1872	Howe, Miss G.	Kiukiang	1872	DuBose, Rev. H. C.	Soochow	1872		
Harris, Miss H. T.	Shanghai	1876	Howe, Miss G.	Kiukiang	1872	Cook, Rev. A. J.*	Kiukiang	1873	Davis, Rev. J. W.*	Soochow	1873		
Nelson, Miss M.	Shanghai	1876	Cook, Rev. A. J.*	Kiukiang	1873	Hykes, Rev. J. R.*	Kiukiang	1873	Safford, Miss A. C.	Soochow	1873		
PRESBYTERIAN MISSION.			1838.			Strittmater, Rev. A.*			Kiukiang			1873	
Wherry, Rev. J.	(absent)	1864	METHODIST EPISCOPAL			MISSION.			1847.				
UNCONNECTED.			Strittmater, Rev. A.*			Kiukiang			1873				
Johnson, Mrs.			Hong-kong			1851							

* Unmarried.

Further Tidings from Hu-nan.

Hu-nan (South-Lake Province): Area, 2½ that of Scotland: Population, 25½ millions: Protestant Missionaries, NONE.

FROM MR. C. H. JUDD.

(Continued from page 75.)

[Will our readers note the extent, population, and deep spiritual need of this beautiful province, and thank God that the lions—for such these people are—were chained, and our brethren were able to travel and preach Christ in safety and peace where *He has never been preached before.*—ED. C. M.]

January 18th, 1877.—On our arrival at Ch'ang-teh-fu we found that our boatman could not take us on before two days, as he would have to hire several new helpers. We therefore engaged a smaller boat which had men ready, and at less money (1,200 cash) from Ch'ang-teh-fu. The reason for needing so many men to work the boat is the number of rapids on this part of the journey. This stage may take about ten or eleven days. The magistrate's officer, who called upon us, said that they were instructed (by whom I do not know) to see that we were in peace and safety, and inquired where we were going. Accordingly we found a gunboat, rowed by about eight men, ready to follow us next morning. The same evening we were visited by Li Ta-reu, a military officer, who came again early next morning in full dress with his retinue of soldiers. He had been some time in Shanghai, and had been acquainted somewhat with Europeans. Accordingly, after making his Chinese polite bow, he gave us a hearty shake of the right hand, and then of the left. He had known much of some European matters, but for the Gospel he did not seem to have much relish. However, he insisted on sending one of his personal soldiers with us to the next city, thirty miles off. Whilst we would in some respects gladly have been without this offered military protection, yet, as it was given unsought by us, we were the more able to preach the Gospel quietly on shore and sell some Scriptures and tracts. Oh, may our Father bless the seed sown in this great city of Ch'ang-teh!

The numerous bamboos, and many fine trees up this way, contrast greatly with the bare hills and treeless lands down the eastern provinces of the Yang-tse-kiang. I saw a beautiful evergreen tree to-day of great size, the circumference of its trunk nearly thirty feet—the largest I have seen in China.

After leaving Ch'ang-teh-fu we came to T'ao-yuen hien, on Friday, 19th inst. As I had noticed Mr. Margery's remarks about the lawless character of this place, we felt it best not to stop here on this occasion; and from what we observed in passing I think his remarks are well founded. We therefore pressed our boatmen to go on for 10 li, to a small village, for the night. We sent Li Ta-reu's soldier ashore on the back of a boatman. About 10 p.m. we were just getting to bed, and, thinking we were now no longer under official supervision, when an officer from the T'ao-yuen magistrate found out our boat. He had come after us in the dark about three miles by water. After making various inquiries, he showed me a paper, with instructions in it to the magistrate to provide escort for any foreign missionaries or merchants travelling in the interior. (I have not found the proclamation as to foreigners travelling posted anywhere in Hu-nan at present.) He said that his master apologised for not coming, but had sent a soldier and an official messenger to escort us. I thanked him, but said we really had not room for two more men on our boat; we could take one, however, and, the soldier being an opium-smoker, we preferred the messenger. Not that we feel much protected by him, for in England his appearance would have recommended him as a fit object for a home for destitute boys. He has been on our boat for a few days, but I suppose his clothes have not yet once been taken off at night; nor have we seen this official once wash his face. However, we felt it better not to refuse him, in case it

should be an excuse for trouble; and the people do give some heed to an official, however ragged and dirty.

The scenery on either side of the river now becomes hilly, and more and more rocky, and the river becomes more rapid. About 40 li from this last town there is an extraordinary rock, which stands out at a bend of the river, called Ch'uan Shih. Its height is perhaps 300 or 400 feet, with one side almost perpendicular. It is surmounted by a pretty temple. Some twenty or thirty feet from the base is a cave passing through the rock, about twenty feet high from floor to roof. Immediately after this we ascend a rapid, when the scene is quite exciting, for several boats are passing up together—each boat with ten or a dozen men to work it. We have a fair wind to carry us along, but so soon as we reach the worst part, all the energy of our men with their poles, helped by a good wind, is put to the utmost test to move the boat even slowly along. All the men shout as they push their poles as by one mind. Then the noise of the iron spikes on the stony bed of the river, with the rushing noise of water, altogether is a stirring time for perhaps half an-hour, and then we are again on a smooth current.

Sunday, 21st.—We spent the day at a village called Sin-long-kai. Our boatmen all attended our morning meeting; we read and explained to them John xix., to which they paid much attention. Poor fellows! it seemed incredible to them; yet I trust some impression has been made on some of them. One of them tells us that he fully purposes to be a Christian, and hopes to be baptised when he returns to Han-kow. Perhaps some missionary there may meet with him. I think he is sincere. After our meeting, we went ashore and preached for some time to the villagers. We walked to the top of a hill near the river, which, with its fellow on the opposite bank of the river, are called the two sisters. They have each a temple on the summit. The river here is not easily described: as far as the eye can reach were mountains in every direction, without any flat land anywhere except on the banks of the river where the water had gone down. The beautiful clear river wandering about, seeking, as it were, to find a way among this hilly region.

Monday, 22nd.—Our way still lay between the hills. A long line of extraordinary rocks now stand out of the water, about eight or ten feet above the surface, continuing for about ten miles. We passed a strange rock this day, standing like a great buttress or tower, several hundred feet high, rounded towards the river; on the top is a temple.

Tuesday 23rd.—Left the village of Shao-chi-p'u (Burn Paper Place), perhaps taking its name from the idolatrous paper burnt to the false gods, before ascending the next great rapids, which extend, with little break, for about ten miles. On this occasion our boatmen did not start without first taking their breakfasts; the necessity of this was soon seen, for a very hard day's work lay before them. The first three miles we all took to the shore so as to lighten the boat, and watched with deep interest its slow progress up the rushing, roaring current. None but a well-skilled boatman could possibly steer a boat here in safety, and none but active, strong boatmen ought to be employed for taking this journey. We have been very happy in having excellent workers; they toil with an energy that is really wonderful; we have been delighted with them. When we had passed the worst part of the rapid, we again went aboard and enjoyed the excitement attending the rest of the day, which was all taken up in this ten miles of rapids.

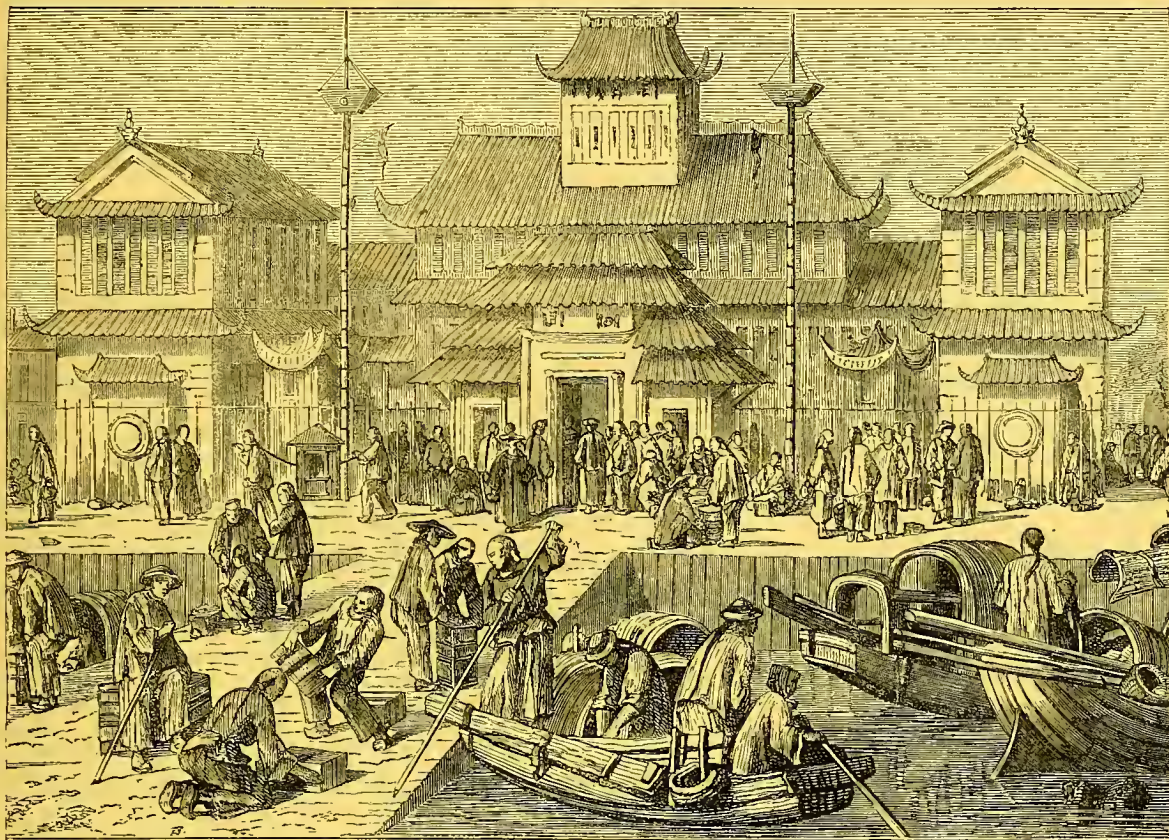
Tuesday, 23rd.—Came to Chu-hong-ki, where are two magnificent ravines opening on each side of the river into the mountains. In these ravines there is now but little water, but in spring and summer torrents pour down them and carry quantities of wood for sending down the river. At this place we were told to expect a visit from the ravens, and indeed they came—perhaps a dozen or more—and settled on our boat to feed. It was fine fun to throw bits of rice into the air, which the birds dexterously caught.

Wednesday, 24th.—Passed Peh-hong, a very pretty village at the opening of another ravine. Here we saw a number of men and women from the mountains beyond. They had come to fetch goods brought up here from Chang-teh-fu. Their appearance was considerably different from the Hu-peh, or even north Hu-nan people. On their backs each carried a long deep basket, with her burden of goods therein. We spoke to them of

the Living God, and His Son Jesus, but they were too busy to hear much. We passed on, leaving with them a few small books. Here I saw, for the first time, pomeloes growing on the trees. It seems strange to see abundance of trees in full green leaf, and some with fruit, near the end of January. I had a pleasant talk with an elderly woman in this village. She appeared remarkably interested in the Gospel message, and said, "It is really very kind of you to come here and tell us these good things. Our people go to the temples, burn incense, give rice, etc., to the

priests, and what becomes of it all?" Poor woman, her heart was evidently ill-satisfied with idolatry.

You will see I have said but little about our spiritual work. We are sowing the seed in faith, and I believe God will give the increase. Paul planteth, &c., but God *giveth* the increase. God give us a large increase of souls ere long in this new field. You will, I doubt not, continue often in prayer for us; specially ask Him to make us faithful to His glory in winning souls to Him and in a life of holiness.



THE CUSTOM HOUSE, SHANGHAI.

[See page 77.]

First Letter from Kwei-chau.

Kwei-chau (Noble-land Province). Area, twice that of Scotland: Population, 7½ millions: Protestant missionaries, NONE.

FROM MR. BROUMTON.

Kwei-yang, Feb. 20th, 1877.—You will see by the above that Mr. Judd and I have at last arrived at our desired haven. Our mouths are full of praise for God's goodness to us in bringing us here safely, in so manifestly guiding us in many things—time of arrival, route, etc.—and in going before us and preparing the way. From the time you first suggested to me in England that I should seek to labour in this province, I have prayed that if the Lord pleased He would open the way and prepare the place for me; and here is an answer far exceeding my most sanguine expectations.

On starting yesterday morning upon the last stage of our journey, Mr. Judd, with Sen-si-fu, pushed on a-head, as he was very anxious to get news from Wu-chang. When I arrived near the city two men met me, sent by one who has proved a warm friend, to escort me to his house. Mr. Judd and I had intended to put up at an inn till we saw whether we could obtain a house or not; for we thought that the gentleman above referred to, being in a high official position, it might involve him in some difficulties if we were to go direct to him. However, when I arrived I met with a most hearty welcome, and found that Mr. Judd had been here some time, and had met with the same. So here we are, ensconced in a beautiful house, where we are invited to remain as long as we please; our host offers us also a house that he owns in the city, or one in the country 60 li distant (near a market town). He is to visit the latter place to-morrow, and we are to accompany him. He believes the people there are ripe for the Gospel, many of them being vegetarians, seeking *some* rest for their souls: God grant they may find it in Christ.

Our host had told all his friends that he was expecting us, and yesterday and to-day we have been quite busy meeting visitors. He thinks there will be no difficulty at all in itinerating in this province, and will be able to furnish valuable information as to routes, etc.

Both Mr. Judd and I felt we were doing the right thing in not waiting at Wu-chang to meet you, and it has proved to be so, for our friend expects shortly to leave this place.

He is known by everyone; he does everything possible to make us comfortable, and seems delighted to have us here.

Mr. Judd expects to start back in a few days, if we can arrange matters as to the house, money, etc.

Join with us in praising God for His goodness. It is a good thing to *wait upon Him*. May we do so more than ever. Pray, too, that we may be kept humble and relying on Him, and not on man or ourselves. I do trust that the Lord will make me meet to be used by Him in this province.

Our host thinks that the Miao-tsī might be reached. Might we not pray that God would raise up some one specially for *this* work. I feel much drawn towards them myself, and trust I may be enabled to reach them in some way.

Mr. Judd joins me in much love to you, dear Mr. Taylor, and to the brethren and sisters with you. We feel sure that this news will rejoice your heart, and you will see in it an answer to many prayers. May the Lord in His goodness enable us to get into all the provinces soon, and to spread the knowledge of His name.

Trial in Ho-nan.

Ho-nan (River South Province). Area, twice that of Scotland: Population, 25½ millions.

LETTER FROM MR. M. HENRY TAYLOR.

Ch'oh-shan, March 1st, 1877.—You will be sorry to hear that the matter we have in hand is not yet finished. On arriving here we found things pretty much in the same state as when we left last year. The promise of the mandarin to issue a proclamation for us was not fulfilled till this morning. You will judge best the advantages it gives us when you read the copy I enclose. It is a mere echo of the large proclamation; not a word about the riot of last year, or the renting of a house to us. Our presence in the city is not even recognised, though Mr. Chu has been to the Ya-men daily.

On reaching our house we found ourselves forestalled by a family whom the literati sent to live in it. On making this known to the mandarin the answer we received was that, as we did not inform him when we rented the house last year, he could do nothing for us, and that our matter lay entirely with our landlord, who, during our absence, rented the house. He promised, however, that when he opened the seal he would issue a proclamation for us, when we should be at liberty to rent another house, "if the people were willing." He told us that he could not compel them to give us a house. Of other houses we hear there are plenty, but I fear the people will see that the proclamation is a mere farce, and so fear the venture. I shall keep this letter back a day or two till I see how we succeed. God grant that I shall have good news to send you.

Mr. Hu, whose letter you have, received fifty blows on the hand, and the landlord fifty on the face. A friend of our teacher's was recognised in the street and beaten. Everything in the house that belonged to us has been removed to the house of the chief instigator and leader of the riot, where they still are, we hear, and the ringleader came the other day and promised to return the passport which was stolen last year, and allow no objection to be made to our staying here, if we gave 200 ounces of silver to a society established in the city for the relief of the poor. Of course we refused. We afterwards learnt that no such society exists.

I am glad our brethren took another route to Shan-si. Had they come up in the present unsettled state of matters, their presence must only have added fuel to the fire.

We hear that people are more willing to sell or pawn houses than they are to rent them, as they can by the former do business with the capital.

The large proclamation has been put out on only one or two occasions since we came. They wish it to be seen as little as possible. Had I known last year the hostile feeling that exists towards foreigners I should not have attempted to rent a house. My patience and perseverance have been severely tried. I hold on my way only by the grace of God, and the belief that He has called me to open up Ho-nan to the Gospel. The more I see of the people the more difficult my task appears. You will not misunderstand me. I do not doubt the power of God: it is my stay and consolation. He can and will make saints of those sinful men who oppose His blessed Gospel with all wickedness and cunning. But he is teaching me how little I can do unaided—teaching me that the salvation of these poor people can be accomplished only by His Spirit, and not by mere might or power.

Help me by your prayers, that nothing may move me from my path, that I may see Him who is invisible to mortal eye, and thus overcome.

The literati have contemplated another riot. The 15th of the first moon was the day fixed, as the city is crowded on that day with people from the country. The riot did not take place, however, as no one was found willing to lead the people on. One of the ringleaders came in to-day (19th first moon) and abused us. We treated him courteously, but cautioned him; he went away in anger. We hear this evening that they are determined to kill the foreigner, and that the emperor will promote them for so doing.

"The Eternal God is thy refuge, and underneath are the everlasting arms." If they cannot accomplish their end publicly, they say they will poison the food we eat. "Why do the heathen rage, and the people imagine a vain thing?" "Behold, Lord, their threatenings, and grant unto Thy servants that with all boldness they may speak Thy Word." All the people who come to see us appear very friendly. The young scholar who received the fifty blows last year is doing all he can to get us another house.

LETTER FROM MR. HENRY TAYLOR TO MR. CLARKE.

Ch'oh-shan, February 28th, 1877.—Accept my thanks for your long letter received a few days ago. We had a very tedious journey, being more than twenty days on the way, part of which we all had to take our shoes off, and plod through the deep snow and mire in grass sandals. On reaching this place we found things still unsettled, and our house occupied by a family whom the literati placed there.

We are staying with the old gate-keeper till the mandarin fulfils his promise to issue a proclamation, and finds us another house. He tells us he has no power to force the family to leave our old premises, as it is the wish of the literati that they remain. (I received tidings this morning that the said proclamation is to be issued to-morrow morning on the city gate.) The literati are afraid that if we regain our possession of the old house, we shall buy the whole block and bring foreigners to occupy it. All say that when the proclamation for us is issued there will be no difficulty in getting a house. I hope this will be the case. All who have called on me have expressed surprise at seeing us back again, and consider us persons of great courage. All ask about you, and seem to remember you well. Wan, the man who beat our servant and took away the passport, and who came the morning we left, with his soldiers, to see us safely off, has been to see me, and was as calm and meek as a whipped hound. Some of the ruffianly fellows who joined him in stirring up the people have also been. God seems to put dread of us upon them, and they fear that we intend taking the matter to Peking. In answer to all such inquiries, I said that all depended on how we were treated this time—that if they showed a disposition to make amends for the misconduct of last year the matter would very likely go no further; but that if they still opposed us, I dared not say what the result would be.

The last few days the city has been crowded with people from the country. We had some apprehensions of another rising, but, God be thanked, in answer to prayer, we have enjoyed perfect peace. The people are simple enough, daring nothing of themselves. The doctor, Mr. Hu, has been several times; he received last year fifty blows of the bamboo on the hand; he is very friendly. His motives I cannot fathom. May God save his soul! The doorkeeper received fifty blows on the mouth. A friend of Mr. Liu was recognised on the street and received this brutal usage. All this is the work of a few of standing in the city. The mandarins dare not oppose them. Compelled by fear to do us some sort of justice on the one hand, and on the other afraid of turning the scholars against him, he is kept on the horns of a dilemma.

We do not know yet how things will go with us. The proclamation may be a mere farce, or the people may be unwilling to rent us a house. Pray earnestly for us.

This morning the proclamation is out; last night the constable brought it to let us see it, and we took a copy of it, which we send down. I am sorry it is not more satisfactory; not a word is in it about us, last year's matter, or the renting of houses. A perfectly Chinese piece of business. We must make the best of it. I must close. If we be successful, before I send this off I will add the news.

LETTER FROM MR. HENRY TAYLOR TO MRS. JUDD.

March 5th.—Hu si-fu leaves to-morrow at daybreak, and I fear we must soon follow him. All hope of success is gone. The whole city is in excitement. The scholars are determined to drive us away, and the mandarin is in league with them, though he bears a fair face to us. This is the latest news. Let Mr. Taylor know as soon as possible. The rumours are of the worst kind. "God is our *refuge* and *strength*, a *VERY present* help in trouble."

P.S.—Do not send anyone up. We will send another messenger as soon as we see how matters go with us.

Letter from Bhamo.

BY MR. J. W. STEVENSON.

January 2nd.—If one remaining obstacle were removed, we should not have any difficulty in getting into Yun-nan. We could go in with all sail set. Really, it is wonderful how God has opened door after door. The Kah-chens I look upon as *our best allies*. A few days ago the native governor at Bhamo said publicly that we were at perfect liberty to go and come from the hills as we please, and when we please. We have no reason to doubt the sincerity of the statement. The Chinese have laid aside much of the suspicion and reserve that characterised them when we came here. Our constant intercourse, seeking to help the sick and dying, has brought us many "golden opinions." I am convinced that ere 1877 closes you will hear of greater progress yet—souls saved. I look forward to seeing bright Christians from the mountains of Yun-nan. We stayed 43 days upon the hills with the Kah-chens; they really were most friendly and cordial. We long to see them brought under the Gospel of Christ; they seem peculiarly ripe for it. I was delighted, and thanked the Lord when I heard that a Christian Karen had arrived in Bhamo, sent by his brethren in Basein to study the Kah-chen language and report as to the prospects of opening a mission among them. The Karens are likely to send up seven or eight young men next dry season, if the report is favourable. I am sure we shall be glad to resign the Kah-chens to the care of our Karen brethren; but, as I said to Mr. Cushing, if no one else took them up now, we could no longer allow them to be without the Gospel. Of course the China Inland Mission has plenty and more than plenty to do with the thousands of Chinese, without commencing definite work among small scattered tribes. However, I am glad to find that we have stirred up others, introduced others to the work, and made it comparatively easy. We stayed a week in See-kaw (so called), the terminus of caravans from Yun-nan. We were kept very busy giving medicine, as eight-tenths of the Chinese population were down with fever. We had a most hearty reception. They fed us well, and loaded us with good things to bring away. If we saw our way to advance at present, the Kah-chens and Chinese would take us into China free of expense, and receive us warmly. I am speaking, not as a theorist, but from experience. The battle is the Lord's. We are not working for ourselves, or by ourselves; an Almighty arm is on our side—or rather, we are on the side of the Eternal God. What a comfort and relief it is just to fall into His loving and all-powerful arms. What can man, or any combination of men, do to frustrate His purposes of love and grace to fallen men?

Mr. Soltan will speak pretty well, if spared and well, in another year. His slight knowledge of medicine has been of great service. He is nursing an old servant of ours, a Ta-li-fu man, who is at death's door with fever. He has him in his dressing-room. This man professes faith in Jesus, and if he should die we shall have hope that he has gone to be with Christ. This morning, while at prayers, I noticed the tears running down Ah-Si's cheek while I was speaking of the sufferings of the Lord upon the cross for us. . . . I am rejoiced to hear of such good tidings from Shao-hing. When shall I see those dear brethren again?

Work among the Border Tribes.

(Continued from page 63.)

FROM THE DIARY OF MR. HENRY SOLTAU.

Monday, Nov. 20th.—Arrangements having been made by the Loi-lone chief to take us to his village, and ponies having been sent by him for the purpose of conveying us thither, we expected all day to leave; but the chief with whom we are staying has been using the ponies for gathering in his own harvest, and coolly tells us we can go to-morrow!

Tuesday, 21st.—Set off at 9.30 for Loi-lone, accompanied by our host, the chief of Ma-t'ang. Within an hour after leaving Ma-t'ang (which is some 3,500 feet above the plain at the foot of the hills) we had ascended 550 feet, reaching the summit of a hill commanding an extensive view of most lovely hill scenery. Chains of hills ran towards the plain in which Bhamo is situated, forming watersheds for the Ta-peng river and the various streams which flow into it and into the Irrawaddy. Here and there the terraces on the sides of the hills and in the valleys indicated the neighbourhood of villages. A slight descent of 50 feet brought us at 11.15 into the newly-built village of

LOI-YIN.

This village, which consists of only 15 houses, lies in a basin formed by the peaks of several hills. In appearance the place itself (which is 4,300 feet above the plain) is bleak compared with that of the other villages we have visited; whilst the small clearings around showed that the village had been founded but a short time. The chief is an elder brother of our Ma-t'ang host. His house is situated in the centre of the village on a raised plot of ground, surrounded by a low stone wall. We had met him before at Ma-t'ang, and remained some time in conversation while we waited for some Ma-t'ang men to come up to us. The village has been established ten years, and bids fair to become a thriving little place in course of time. At 12.15 we left the house of our friend the chief of Loi-yin, promising on our return journey to spend a day or two there to dispense medicines.

The road was now steeper and more difficult; but at no place were we obliged to dismount, having become accustomed to riding on the hills. Indeed, the excitement of the ride was most enjoyable. The highest hill we mounted was nearly 4,500 feet above the plain, and the scene from it was very grand. In the distance lay the great barriers that separated us from China; whilst looking in another direction could be seen some of the high points that lie on the other road into China, viz., that to Man-wyne, by which the troops marched last May. A rapid and steep descent brought Loi-lone into view—a large village nestling under the trees on the side of a well-wooded hill. The houses are built on terraces, and are prettily dotted about.

Two rivers were crossed before we ascended the hill leading to Loi-lone. We saw women busily engaged in cutting the rice. I noticed that whenever they were carrying rice, water, or wood for fuel, they might invariably be seen spinning cotton into thread as they walked along. In one hand they would hold the little piece of raw cotton, and in the other a bobbin or reel which they continually spun with their finger, thus twisting the fibres of the cotton into one thread. In the wet season these cotton threads, when dyed, are woven into clothing for men and women.

LOI-LONE

was reached at 1.45. It is about 380 feet above Ma-t'ang. The long house in the centre belongs to the chief, who is our host. In front of it is an open space, upon which a bunch of bamboos, some 30 or 40 feet long, have been placed in a ring, the drooping feathery ends of some of them being ornamented with bannarets of dirty white and red cotton. This is to indicate that a dead body is lying within the house. In this case it was the body of the wife of our host, who is an older man than his cousin of Ma-t'ang, and has lived more than 50 years in this village. He received us kindly, and escorted us to a small shed by the side of

his long house. This was a bamboo structure raised about four or five feet from the ground, the height above the ground being such as just to permit ponies and mules to stand underneath the floor at night. A small bamboo ladder leads on to a narrow verandah. Inside are two rooms, separated by a bamboo screen. In the outer room is a fire-place for cooking purposes; the inner room is our bedroom. We can get no kind of chair or table here, so everything must be done while squatting or lying on the floor.

Wednesday, 22nd.—Many people came this morning to see us and to get medicines. We find that having a house to ourselves we can have much more privacy than we enjoyed in Ma-t'ang. About eight or ten horses and mules were stabled under the house at night, and they occasionally shake the rickety building by knocking up against the floor. The country around is lovely. High jungle trees, many of them covered with orchids, must look quite gorgeous when they bloom.

Thursday, 23rd.—Very cold here; pouring rain. We have to sit inside our little, dark windowless room all day. We have cut a hole in the bamboo side to let some light in. In the large house adjoining there are over 30 persons; the chief himself has had two wives, both of whom are dead. The woman who has just died is the widow of his brother, and when he died she became the wife of the present chief. He has therefore some grown-up sons, who are really the sons of his brother. Every evening when it becomes dark people assemble for

THE DEATH DANCE.

Sometimes a good many come together, whilst at others only two or three besides the household assemble to take part. I went in to see what took place. The dancers, if such they may be called, were formed in a row down the central passage of the house. First came the youngest girl, and all the girls and women who intended taking part followed in succession, the tallest coming last. The men followed, the tallest first and the little boys in the rear. The foremost of the men are usually the leaders of the dance, regulating the step and setting the example for all the rest. The women have to look behind them every now and again to keep themselves in time with the male dancers. Following the leading dancers came two men and a boy with gongs of different sizes and tones. These they beat in regular time, and the steps of the dancers are regulated accordingly. Dancing is not the correct word for the ceremony, which partakes of the character of a march and a certain amount of posturing. The women bend their knees in time to the sound of the gongs, taking very short steps at the intervals of two or more strokes on the gongs. The men hold in their hands a stick, which they work up and down with both hands, bending their bodies forward, and keeping time to the "music" with their feet. The paces of the men were far more varied than those of the women. At times the legs are drawn up alternately as if one were stepping over a muddy road; at other times the knees and ankles are alternately bent, the left foot being thrown out and two scrapes made on the ground with it, the whole company facing towards the wall of the house instead of marching in Indian file. In this movement the steps are taken sideways. There is no possible excitement in this death dance as far as I could judge, and what the object of it might be I was unable to ascertain. I should presume it had to do with driving away the spirits. If so the noise of the gongs would be sufficient without the aid of the dancers. For four hours they kept up this strange, slow march, walking in a circle down the passage and back through the side rooms thrown open for the purpose. I was invited to take some wine made of rice, the rice being served up with the wine. I cannot say I did justice to it, though it did not seem strong. The members of the family who were not engaged in the dance sat round their wood fires discussing the events of the day. The night before the funeral is the grand night: people come in from all the neighbouring villages to take part in it, and to be present at the funeral next day.

A LONG-TO-BE-REMEMBERED DAY.

Saturday, Nov. 25th.—This day will be long remembered as one of interest and importance—the day on which for the first time I gazed upon China. We set off at 10.30 for Loy-ing-pum against the expressed disapproval of our host and his sons, who endeavoured to frighten us by warning us of robbers. However, we proceeded a little distance alone, never expecting that we should gain the object of our ambition,

when we heard voices calling to us to wait a little, and soon were joined by one of the sons of our host, with his flint gun, another man carrying a Kah-chen gun and spear, and two little boys, brothers of the man carrying the flint gun. One boy had a spear, the other took his two-stringed bow, for the purpose of shooting birds with clay pebbles. Each of them carried the long knives called dahs. They continually interrogated us about being afraid, and thought we should turn back.

Leaving Loi-lone the road leads into the plain of the Mong-ka-hah river, which is shut in on either side by lofty hills. The plain itself is well cultivated in rice, being terraced and well watered. In some of the fields the women and men were busily engaged in reaping. We followed the Mon-ka-hah towards its source for a short distance, and then had to cross it—but there was no bridge at hand. Our guides watched to see what we would do. We of course took off our shoes and socks, and walked across over a tree which was lying a little beneath the surface of the water. For some way we proceeded along the valley up the river, and then struck across to the left to avoid the mountains. Winding round and crossing a succession of such spurs, we reached the part of the great hill we had to ascend. Our guides, every one of them, burst out into a kind of shouting song, which partook largely of a scream, and strangely re-echoed among the hills. As we ascended the hill we left the long jungle grass behind, and entered the shady path that lay among the tall jungle trees. We were now on

THE MAIN ROAD TO LONG-CH'UAN, IN CHINA.

Formerly the road was much traversed by traders with their goods, but at present scarcely a caravan passes that way. Some of the Chinese say that this is in consequence of the robberies that formerly were carried on by the Kah-chens. The road became exceedingly steep, and difficult to travel as we rose higher and higher, large blocks of granite lying across our path, besides fallen trees, and steep slippery ascents. At length we came to a resting-place, where were some remains of graves, indicated by the large granite blocks that lay scattered about among the thick foliage and dense bed of leaves. A little distance in the jungle to the left we came upon a large granite grave made after Chinese fashion. Some of the stones of this grave had been removed, and the place disfigured as much as possible. We learnt that they were the graves of the grandfather and some ancestors of our guide; but that the Kah-chen tribe in whose territory they were situated had been at war with the Cowrie tribe (that is the tribe we were staying with), and in revenge had desecrated their graves. This quarrel had not been made up, although no fighting takes place now; but none of the chief or leading men will pass a night in the village of their antagonists. Every year the chief priest of each tribe rehearses to the people the history of the Kah-chens, the wars they have waged, the enemies they have, and the wrongs they must redress. Amongst other things this act of desecration is proclaimed to the Cowrie Kah-chens, who are bound to avenge it when some favourable opportunity presents itself.

At this point we left the road and struck off into dense jungle, the men cutting a way for us with their long knives. At every step we sunk deep into a bed of leaves which were wet with dew and rain, the verdure being so dense that the sun could scarcely penetrate it. The summit of the hill was reached at 1.15, and if the day had been fine we should have had clear views of the Ta-peng and Irawaddy rivers, and of the plain in which Bhamo lies; but all the hills beneath us were covered with clouds. The height of the hill was 5,000 feet.

FIRST GLIMPSE OF CHINA.

Walking across the summit, a glorious view presented itself. Beneath us lay a line of small hills running parallel with the chain upon which we were standing. Here and there Kah-chen villages could be discerned with the aid of a glass. Beyond this line of frontier hills was spread the extensive plain of LONG-CH'UAN. The plain, which was of great width, was studded with trees and well watered by a river, whose tortuous course made numerous islands and lakes appear in the plain.

On the opposite side of the plain arose the lofty mountains of Yun-nan, with their rugged peaks. Smoke was seen curling up from among the trees in the plain, and in one or two spots we could see the roofs of houses. LONG-CH'UAN itself was not visible, being hidden by a hill to our right.

Here we were close on China! Two or three hours' descent would have brought us into Chinese territory. The Kah-chens would have taken us in, and the Chinese would not have opposed at first; but our time for commencing this work had not fully come, and we felt we must wait yet a little while. But we praised the Lord for having brought us so far, and lifted up our hearts to him to open up our way into that lovely plain as speedily as He sees fit.

Two voices could be heard on that hill. The Chinese in the distance were as it were calling to us to give them that Gospel of which they have for so long been deprived. Beside us stood the Kah-chens, their very presence saying, "We are friendly towards you. We ask you not for money. Come and bring to us the good news that you possess!"

We were delighted with our glimpse of China; it was well worth our trip to the hills to get so near to it, and see the road leading into the land of our desires. We returned by another way, through dense damp jungle, over slippery granite boulders and large fallen trees, until we rejoined the main road. As we approached the valley of the Mong-ka-hah we kept to the left, towards a Kah-chen village, belonging to another tribe whose language is totally different from the Cowrie people. When close to the village our guide suddenly stopped and bade us all halt. He then very carefully searched about the narrow pathway for something. We soon discovered that a number of small sharp splinters of bamboo had been stuck into the path at an angle, so that anyone approaching with bare feet would be seriously injured by the sharp points entering the soles of their feet, and could then be fired upon. None of our party were thus injured, it being daylight. Our guide called out, and some one came and led us by another path into the village. The only remarkable feature connected with these people, besides their appearance and language, was the peculiar costume of the women; this consisted of the ordinary Kah-chen skirt, and a long coat like an Englishman's dress-coat, only that the tails were not divided and were quite square, reaching to the ankles. It was made of blue cotton, and down the back, in squares of about 6 inches or more, were white and red patches ornamented with Cowrie shells. In front there are two strings by which it is tied and fastened into the skirt. The costume of the men was the same as those of other tribes. It was 5 o'clock when we returned, bringing with us a hearty appetite for dinner.

Recent Intelligence.

MISS CRICKMAY writes from Yang-chau, March 13th:—"The Lord has been teaching me lately to feed—even to feast—upon the Lord Jesus, and not to expect satisfaction in anything apart from Him. How wonderful is God's patience and forbearance toward us when we so often need to learn the same lesson again and again. By His Spirit the Lord has made John vi. 35 very precious to me. I think we are all getting on pretty well with the language. I feel sure the Lord has been answering the prayers of His people in giving us help. Ever since the beginning of the Chinese year the women have come to visit us more. Now there is scarcely a day passes but we have some visitors. To-day we spent the afternoon with five or six who came in. Sometimes I am inclined to be a little disturbed at getting so little time for study, but I think this is just one lesson I need to learn, *to serve the Lord in His way, not in mine.*"

MISS HORNE (now in Nankin) wrote from Yang-chau on March 12th.—"A good number of women come to visit us. We had a larger number than usual yesterday; we were so thankful Lao-han was here, as she was able to preach Jesus to them. She seemed to me to speak very earnestly, and the people were attentive. Also our tailor, for whom we have prayed much, comes often to worship. We have had such nice Bible-readings lately, and I have been much refreshed by our little meetings for prayer. I am longing for the time when I can talk better and have more work to do. I do think God has been helping us with the language. We each think 'the others' have not done badly."

THE EVANGELIST WONG TENG-YUING writes from Kiu-chau on February 2nd:—"We have now far more hearers of the Gospel than formerly, and there are two persons who manifest a real desire to become Christians. Their names are Dông and Yü. For more than two months they have observed the Lord's day, and Dông joins us in our week nightly worship too. May God make them a first-fruits for Kiu-chau. We must pray God to call in a people unto salvation by His own mighty power. Mr. Douthwaite being here is a great benefit to the people, as he heals their eyes, and has saved from death four persons who had taken opium to destroy themselves. Our present chapel is a great improvement on the former one; being on the side of the road, many hearers come in. But it is too small, and the thin wooden walls do not hinder the noise made by the dwellers on each side of us from disturbing us when preaching. May the Lord give us the means of securing these two rooms, and then we shall both obtain quiet and be able to make the needed enlargement."

MR. DOUTHWAITE writes from the same place, March 10th, 1877:—"Last Sunday we examined and accepted for baptism our first convert here. He has been a regular attendant at all the services—including morning and evening prayers—for more than three months, and has given many evidences of conversion. He used to keep a fruit shop, but has now retired on his means. Several others seem to be seeking the 'way of life,' and we hope that Dông (the fruiterer) will not be baptised alone."

MR. STOTT writes from Wun-chau, on March 4th:—"I have just returned from Dong-ling, where I have bought a house and a small plot of land for 48½ dollars (about £10). The house is a poor one, but with five dollars' repairs may do for some time. Eventually we shall need to build a chapel there. Dien-ky'ing will go there next week, and begin a day school for the children of the members and inquirers, and hold services every evening in the schoolroom. On Lord's day there will be three services. The Dong-ling members need a good deal of instruction, and I think that Dien-ky'ing will do much good. He likes work, and there is plenty for him to do. Many come to evening prayers, and one man has lately been turned from darkness to light, and is giving us much comfort by his intelligent attention to the things he hears concerning the Lord Jesus. Many persons come from the country to the meetings, some on Lord's day as far as sixty li (about twenty miles), and are making progress in the divine life.

"At P'ing-yang, Z-nyun and Ts'ing-san will spend three weeks of each month in itinerating through the country. By this arrangement I think a good deal more work may be done.

"The eldest girl in Mrs. Stott's school is near death. She can now say that she is trusting in Jesus and feels no alarm, for she feels safe in Him. The disease is spinal. Mrs. Stott looks on this girl as the first-fruits of her school, and feels encouraged to continue in work and prayer.

MR. WILLS, who has been seriously ill, writes from T'ai-chau on March 12th:—"I am glad to say the Lord has fully restored me to health and strength, and I think I feel better and stronger than I have for a long time past."

MR. JAMES writes us from Fan-cheng, between four and five hundred miles up the River Han above its mouth at Han-kow. They hoped to reach the province of Shan-si about March 23rd, D.V. They were twice troubled by robbers; and we quote one or two items from Mr. James' diary, that our readers may see the need there is of prayer, that our brethren may be delivered from all the dangers of the way.

PRESERVATION FROM WRECK.

"Mr. Turner and I thought of starting to-day on our journey to Shan-si, and about half-past four in the afternoon, I left Mrs. Judd's to go on board a boat which we had engaged to take us to Fan-cheng. Our books, luggage, &c., were taken on board. It was intended for me and two book coolies to sleep on the boat, and Mr. Turner would join us in the morning. There was a very strong wind, and the boatmen were afraid to cross the river. I tried to persuade them to go across, but they would not attempt it. We then started to go a little way up the river to a place where the boat would stop for the night. The wind was blowing hard up the river, and we were going along very fast, when suddenly our boat struck a rock and sprang a leak. The

boatman's wife and children (who lived on the boat) began to scream, and the men seemed to be almost paralyzed for a moment, but soon recovered themselves, and began to make for the shore. Our boat was filling with water, the women and children were crying, and Lao-yang, my book coolie, was doing the only thing he could do, by standing in the front of the boat and calling out 'Kiu ming, kiu ming,' (save life, save life). Mr. Turner's book coolie and I got inside on the highest side of the boat. I knew that I could not assist the men, and I thought that by sitting still I should help to keep down the excitement.

"Very soon I felt the water coming into my boot, and placed my feet in a higher position, hoping that we should soon reach the land, and that the Chinese life-boat would come to our help. We were getting near to the river's bank when she came up, and helped to pull us to the shore. The boatmen lashed our boat to the life-boat, and we began to move our books and luggage into her. We got all out, though some of our things and about 1000 of our books were wetted. Thanks be to God for His preserving mercies.

DANGERS FROM ROBBERS.

Friday, Feb. 16th.—"Last night I heard a noise as if some one was trying to get the door of our boat open. Then I heard my book-carrier inquire who was there, and what they wanted. There was no reply, and the noise stopped. After this I was very wakeful, and soon heard a noise by the side of the boat, and then on the roof, but I did not take much notice, as I thought it might be the boatmen getting ready to start; and yet I had a strange impression that it might possibly be robbers, so I lifted up my heart in prayer to God, asking him to watch over and protect us. Then I dosed for a little while, but was aroused again by a noise as if some one was trying to open the window close by my head, and not knowing what it was I lay quite still and listened; soon I felt a hand feeling round about my head and about my pillow. I looked toward the window and could just see that it was open. I called out, 'Turner, here's something astir.' Mr. Turner awoke, and just then we heard the man belonging to the boat next to ours call out, 'Here's a robber's boat.' This roused some of the people in the other boats near to us, and the thieves made off, either taking our window shutter with them, or dropping it into the river. From the way in which the window was opened, we have no doubt they were regular pirates, and that we have much cause to thank the Lord for hearing prayer and keeping us in safety.

Feb. 17th.—"In the evening our head boatman came in to inquire more about the Gospel. Mr. Turner had a conversation with him the other night, and he said he had forgotten a good deal of what Mr. Turner had told him, and wished to hear the doctrine again.

Saturday, March 3rd.—"Fan-chang: We arrived here yesterday all well."

MRS. TURNER writes from Shao-hing on March 10th:—"Some of my girls have not been very well lately. I am thankful to say they are all better now. I feel very grateful to our Father for my own and my girls' health and strength.

"This week I have had two day scholars, Siao-vong's little girl and boy. The pastor and his wife wished Master "58" (Ng-pah, that is his name), to go to school, as he is getting too big to spend all his time in play; but they were afraid if they sent him to a heathen school he would learn as much bad as good. I thought so too, so offered for him to come to me each morning, while he is such a little fellow. I proposed that his little sister En-sih, should come too. They are nice children. May good seed be sown in their young hearts, to spring up to our Saviour's glory."

MRS. JACKSON wrote on her arrival at Wun-chau:—"Through the good hand of our God upon us, we reached home safely on the 26th inst., after an absence of nearly four months, during which time we have passed through much sorrow and affliction. But God, who is rich in mercy, graciously heard and answered the many petitions which ascended to his throne in the name of Jesus for my recovery. Our hearts are full of gratitude to Him for all the mercy and lovingkindness He has manifested towards us. We do feel the death of our dear babe keenly; but He doeth all things well, and we shall yet praise Him."

CHINA'S MILLIONS.



CHINESE MUSICIANS.

Our Illustrations.

CHINESE MUSICIANS.

THE theory of music was understood by the Chinese at a very early period. It is recorded in their ancient classics that 2000 B.C. they used six tubes to produce the sharp notes and six for producing the flat ones in the scale. These tubes were originally made out of reeds or bamboos, and seem to embody the first idea of the organ pipes. The Laos people in the north of Siam construct a simple organ of reeds at the present day.

The Chinese have a number of plaintive and pleasing airs which they sing and perform on their string or wind instruments. They do not, however, appear to understand the principles of harmony, as a band of musicians either play in unison or produce discord, a strife seeming to exist among the respective players as to who will get through the greatest number of notes in the shortest period of time. Bands of music are hired to dispel malignant spirits and other evil influences, and with, one would think, decided success.—From *Thompson's Illustrations of China and its People*.

NO. 26.—AUGUST, 1877.

TRAVELLING IN CHINA—MONGOLS GOING TO PEKIN.—(See page 99.)

THE traffic from Mongolia to Kal-gan, through the Nankow Pass, always increases towards the end of the year. When the winter has fairly set in, the Mongol come down from the steppes in great numbers, bearing supplies of frozen game and other produce for the markets in Pekin. They also supply the capital with sheep, pigs, and ponies, which they bring down in immense herds from their distant pasture-lands. Brick tea is sent in return to the Mongolian steppes, where it is not only used in great quantities, but forms the currency in Mongolia, and overland into Siberia. The illustration represents a Mongol family on its way to the capital, or rather to the Mongol quarter of Pekin, situated at the rear of the British Legation. It is curious there to observe the thoroughly nomadic tendencies of the race. They frequently hire houses of the Chinese, which they do not occupy, preferring to live in tents in the open court in front.—*The Graphic*.

Province of Kwei-chau.

Kwei-chau (Noble-land Province). Area, twice that of Scotland: Population, 7½ millions: Protestant missionaries, NONE.

LETTER FROM MR. JUDD.

Kwei-Yang Fu, 27th Feb., 1877.—You will rejoice to hear of our having arrived safely in the capital of this province. We have passed through not a few dangers; but our loving God and Father has never failed to be our help and keeper. We passed through greater danger in Hu-nan than we were then aware of. There is a secret society in that province, headed by fifteen of the greatest men in China, formed for the purpose of hindering any foreigner entering or passing through that province. I have seen their private circular. I shall, therefore (D.V.), return by way of Si-chuen, which, though much further in distance, takes but little longer time. On our way from Shen-chi hsien to Tong-ren, our boat struck severely on a rock, and sprung a leak; which had we not at once discovered, would soon have let us down in the next deep water. A few days ago, our kind host took us 20 miles into the country, when he, with my brother, Mr. Broumton, and myself had a narrow escape from fire. The hills in every direction were covered with bushes and long grass, often eight feet high. On our way, we met with a great fire that the wind was driving fast down the hill towards us. My brother was on in front, and we hoped to pass by before the fire reached the road. I hastened on to overtake him, but was hindered by the fire bursting out in front of me, and by a long line of fire burning to my right. I turned back; but now the fire was also behind, and my only way, therefore, was to rush down the hill to my left through the thicket of thorns, bushes, and tall grass. In doing this, my hands were somewhat torn by the briars; but it was worse to hear the crackling of the fire behind me, and not to know whether my brother was safe beyond, or in the fire. Presently I saw him making his way some distance below me in the thicket, and his chair (belonging to our host) being dragged along as best and as fast as could be. I fell two or three times into ditches, and lost myself, and could only tell the way by hearing our friend's voice beyond. When, however, we again reached the road below, the fire was fast gaining on us. Nothing but a change of wind was likely to save us. We looked to Him who alone ruleth the wind, and for a few moments it turned in the opposite direction. The fire was stayed, and we rushed by, feeling its burning heat as we passed. It was some little time before we could breathe freely, as we felt the narrowness of our escape; the Lord had preserved us.

Our visit on this occasion was to a village occupied by the T'u ren, one of the Miao tribes. We spent two nights in the house of Mr. Fan, who is now placed there to watch these recently-conquered tribes. Mr. Fan is a pleasant and plain Chinese gentleman, who was one of the kings in the great T'ai-p'ing rebellion. At one time 5,000 taels (more than £1,200) was offered for his head. But he is now put into this quiet little place out of the way. He and his neighbour Mr. Peh were professed Christians in the rebellion, but have now gone back to some degree of idolatry, having had no Christian teacher to help them, and but little knowledge of the Word of God. Mr. Fan said with some sadness, "It is true that

we have gone astray from the true God in many things; but our hearts are still believing in Him." We urged upon them both to come out clearly for the Saviour; but their confessed fears are, that if they do so, they will lose what little living they now have. I trust the Lord will soon teach them better, and ask your prayers on their behalf. My brother will tell you more of the Miao-tsi, for he has been to see a large annual gathering of them. One interesting point we have learned is that the language of the Miao tribes is largely understood by the Burmese; and hence probably related. The Burmese embassy passing through here some time ago, were surprised to find they understood much of what the Miao-tsi said, while the Chinese could not understand a word. Many of them, however, can now speak Chinese, so interpreters for the Gospel will not be difficult to find.

Now about our premises. The desolation of other cities by the Miao war has caused the people to flock to the capital; hence there are *very* few empty houses to choose from. Our host has one now occupied by one of his employés, who will give it up to us very soon. Its position is excellent, on high ground, and on a moderately quiet street near the greatest thoroughfare in the city. We are quite welcome to do what we like with it; and if ever it should be required, he kindly offers to repay us whatever we may have spent on it. The buildings are not worth much, but all the material on the ground we are welcome to use. No one could possibly be more kind and liberal towards us than our kind host. We have almost daily intercourse with mandarins of high rank, to whom he helps us to give the message of the Gospel. I have preached three times in the streets here, and numbers hear gladly and buy our books. I believe great blessing is in store for this place. Several Romanists I have met I think to be truly sincere, and yet desirous of something better than Romanism has given them. One of their members is in possession of a hymn book given him by a missionary in Shan-tong. Several others have so desired to have it that they have written out several copies. They have a splendid cathedral and a large chapel in this city; there are three priests and a bishop, all Frenchmen.

I cannot tell you in this brief note all the great goodness of our loving God, but must close now. Surely goodness and mercy shall follow us all the days of our life.

Province of Shen-si.

Area, 1½ that of Scotland. Population, 14½ millions. Protestant Missionaries, NONE.

LETTER FROM MR. KING.

Si-gan fu, Jan. 26th, 1877.—Since I wrote last from this place I have made a tour of a month to T'ong-chau and the surrounding cities. I will now try to give an account of it, subject to the repeated interruptions of our landlord, who is a Hu-nan military mandarin. We have got a nice place upstairs, clean and roomy, and we are well waited on. We have to pay, board included, a hundred and fifty cash (seven pence) per diem each. The city wears a different aspect now from what it did when we were here before. Then the streets were covered in many places with snow, or with slush and dirt; now they are fairly clean and dry; then the people on the streets were comparatively few, now the streets are crowded. I had such a crowd following me from

one of the places where I had been preaching yesterday, and if I had had books to sell I might probably have sold a large number.

But for the journey. I left here on *December 25th*. Spent a day at Lin-t'ong hien,* and one at Wei-nan hien, and so to T'ong-chau. There we sold some six thousand cash worth of books, and stayed till Wednesday, preaching on the streets a good deal. On Wednesday we left, dividing into two parties. Mr. Budd and Chang Ch'uh-kiu going to three cities † north of T'ong-chau, and myself and teacher to four cities, ‡ and to a very large town. || At T'ong-kwan my passport was examined by the three chief mandarins. At all these places I was well received and attentively listened to. Generally, books were readily bought, and the people were very quiet and orderly. Chau-yih is a very busy place, and thickly populated. T'ong-kwan is a very important entrance to the province, and accordingly is well guarded. The Yellow river runs close to T'ong-kwan, and the opposite bank is Shan-si.

Mr. Budd and Ch'uh-kiu also had a good journey. At Hoh-yang and Han-cheng the mandarins sent them presents of various eatables, fowls, ducks, &c., which

* *Hien* means (1) the capital city of a county, (2) the county itself, or (3) the magistrate of the county. Here of course the first meaning is intended.

† Teng-cheng, Hoh-yang, and Han-cheng.

‡ Chau-yih, T'ong-kwan, Hwa-ying, Hwa-chau.

|| Called Hiao-yi-chen.

attention, I must add, eats sad holes in our purses. The unfortunate practice has been kept up at a number of other places.

Meeting again at T'ong-chau, we started in a day or two for P'u-cheng hien, whence I went to three of the hien cities* to the westward, while Mr. Budd visited three others. † The largest and busiest places are P'u-cheng and San-yuen, but Mr. Budd speaks of Yao-chau and King-yang as of pretty fair size. It was an annual horse fair when I was at San-yuen, and there were large numbers of people buying, selling, looking on, or watching the play, &c. I should be afraid to estimate the number of people I saw there. It was difficult, some times almost impossible, to get along the streets, they were so crowded.

While there I had an escort following me about the streets, but I felt rather hampered by their attention. At Kao-ling the Roman Catholics have two bishops, and (I was told, whether it be true or not I do not know,) some thousand adherents. One bishop was said to have been at the place forty years.

It seems desirable that there should be a sort of half-way house at Fan-cheng and Si-gan, or at the latter only, to prevent the necessity of constantly returning to Chin-kiang. We should then be free for travelling and evangelistic work.

* Peh-shui, San-yuen, and Kao-ling.

† Fu-p'ing, Yao-chau, and King-yang.

Address by the Evangelist Chang.

[We think the following notes of an address given at Wu-chang by the Evangelist Chang, who has latterly been labouring in our newly-opened station, I-chang (300 miles up the Yang-tse-kiang, above Han-kow), will interest our readers. The notes have been kindly sent us by Mrs. Judd.—Ed. C.M.]

AFTER reading 1 John iii., Mr. Chang said: "Yesterday I was speaking of the Saviour Jesus coming into the world; to-day we will see for what purpose He came. Look at verse 5. We all know that many persons, when they hear of Jesus as a Saviour, say, 'What need have we of another Saviour? Have we not Confucius? Is he not all we need to show us how we may be saved?'"

"Now we Christians should know why Confucius is not a sufficient Saviour, and why He alone whom God has sent is able to save. In the first place, we all know that He came from heaven—that He was the Son of God, the second person in the Trinity; and we know that He was in the midst of the glory and happiness of heaven, but for our sakes—for us sinners, He willingly left His glory to suffer and to die in our stead. His, indeed, was a life of suffering and bitterness. He was born in poverty, and in the manger in Bethlehem, exposed to the cruel anger of a wrathful king, and was compelled to flee with His mother from place to place to escape death even in infancy. As He grew older we see Him learning the trade of a carpenter, and living in humility and obscurity. Later on, when His public ministry began, He was hated, and scorned, and despised. At one time, the angry crowd would have hurled Him over the brow of a hill headlong to the depths below. They were continually seeking how they might destroy Him, and at last their wrath grew more intense, and they nailed Him to a cross of wood. See the nails in His hands and His feet, and the spear piercing His side!—the soldiers deriding Him, His head bowed in death, *for our sins*, to save us from eternal death!

"But though the Lord Jesus died by the hands of wicked men, yet it was by the will of God, to work out that redemption which He in mercy had devised for sinful men. But why was such a victim needed? Why did the Son of God thus condescend to die for guilty man? We have one answer in the latter part of verse 8: 'For *this* purpose was the Son of God manifested, that He might destroy the works of the devil.' None but the Son of God knew the exceeding sinfulness of sin, and its inevitable punishment. (Some men say if God is Almighty why cannot He forgive our sins without any atonement? Nay, God cannot thus recklessly forgive the sinner. His holiness and justice are concerned. 'The soul that sinneth it shall die.' 'The wages of sin is death.' The decree has gone forth: it *must* be so.) None but He knows the power of the devil. Nothing but an *infinite* sacrifice could atone for the world's sin. Then, too, He magnified the law, and fulfilled its utmost requirements. He did not come to destroy the law, but rather to prove that every jot and tittle of it must be fulfilled. The devil tried his power of temptation on the Lord Jesus, leading Him into the wilderness, and trying to persuade Him, under the pressure of hunger, to command the stones to be made bread, or to throw Himself from the pinnacle of the temple, or to fall down and worship him, but with no avail. He, the sinless One, was not born in sin as we are. Conceived of the Holy Ghost and born of a virgin, He had no sinful nature to respond to the devil's temptations, and, by a life of holy sinlessness, was meet to be the atonement a holy God needed to pass by the sinner."

Province of Si-chuen.

Si-chuen (four-streams Province). Area, 5½ times that of Scotland: Population: 27 millions: Protestant missionaries. NONE.

[The following extract from Mr. T. P. Coopers' "Travels of a pioneer of commerce," are valuable as showing what Rome has been doing in the interior of China.—Ed. C. M.]

THE history of the Si-chuen Mission, from its commencement to the present time, differs widely from that of the Jesuits. From the day that the two brave followers of Xavier, Fathers Ricci and Ruggieri, baptised their first convert in Shao-king, the missionaries of the Society of Jesus seem, with trifling checks, to have achieved the most astonishing and rapid successes. Huc has vividly described the impression made by the scientific attainments, combined with the most fervent

zeal for conversion, of Schall, Yerbiest, Gerbillon, &c. The grand design of winning over the emperor and grandees, and, in their train, the whole nation, to the Catholic faith, seemed almost accomplished when the magnificent church reared itself in Pekin, adorned with inscriptions presented by the first Mantchoo Emperor, the representative of Confucius, and the President of the Board of Rites. It seemed then, without doubt, that this would prove the mother-church, whose daughters would speedily cover the length and breadth of the Flowery Land. The first blow to these sanguine hopes was given by the death of the young Emperor Chunche. I will not enter further into the vicissitudes of the Pekin Missions, which ended in their virtual suppression. The disputes as to conformity

with the custom of veneration of ancestors, and the well-known decree of Clement XI., not only alienated the Emperor Khang-hi, but also made the class of literati understand that this new religion of the Lord of Heaven was absolutely intolerant, and that their fixed principles of government and religion must give place to the new law. This class has ever since persecuted the converts who are still in danger whenever the annual examinations at once assemble and excite the animosity of the candidates for literary honours. The Jesuits soon exchanged their prosperity for persecution; and, instead of counting among their hearers princes and magistrates, were obliged, like other missionaries, as the *Lettres Edifiantes* tell us, "to find their converts among the poor and in the country."

The Si-chuen Missions, from their commencement by Appiani in 1704, had to encounter a series of persecutions unrelieved by imperial favour. The Jesuit Fathers Buglio and Magalhaens had essayed to propagate the faith with slight success. At the time that the blood-thirsty Tchang-hien tyrannised over this province they had, however, barely escaped with their lives; and the utter desolation of this fertile country, which Tchang-

hien had declared "should remain for ever a desert, prevented the resumption of their abortive mission.

The vacant field was occupied by the Sagarists. Their work was speedily interrupted by an edict of banishment, Appiani being imprisoned till his death. Twenty years after, the intrepid Bishop Mullener succeeded in returning and labouring undetected until 1743. Another violent persecution broke out in 1745 during which all the missionaries were detected and sent away; while in other provinces several suffered death. The success of the Si-chuen Mission dates from the arrival of Monseigneur Pottier, in 1755, at which time the converts numbered 4,000. Notwithstanding the persecution in 1767, two years after, at the date of the consecration of Bishop Pottier as Apostolic Vicar of Si-chuen, with charge of the Missions of Yunnar and Kwei-chau, the Christians amounted to 7,000, and in a few years more their numbers were doubled.

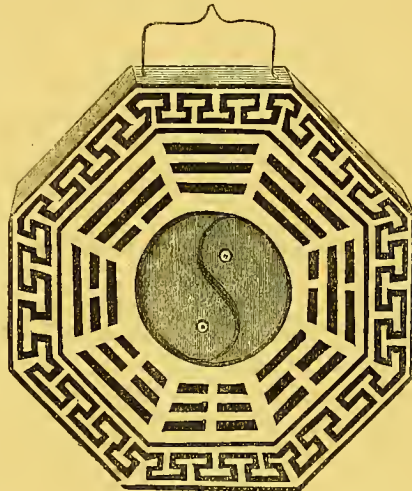
Under the superintendence of Monseigneur Pottier and his successor, Didier, the mission held its ground, though repeatedly assailed by the Chinese authorities.

During the troublous times of the French Revolution the missionaries were sustained by little help from home, and were oftentimes expelled from the country, or obliged to lurk as fugitives from their persecutors. The converts, however, steadily increasing, numbered 40,000 at the beginning of this century. However much one must regret that the devoted men who laboured in the arduous and dangerous work of these missions were not the apostles of a simpler and purer faith, it is impossible to withhold a tribute of unqualified admiration for their self-denying and heroic perseverance.

The Si-chuen Mission can boast of one martyr bishop, Monseigneur Dufresse, whose successful labours as Vicar Apostolic were closed in 1814 by his decapitation in Chentu, while ten of the native

priests perished under the hands either of the torturer or executioner during the four following years.

A more peaceful period commenced in 1822, and in the year 1839 the Christians in Si-chuen were computed at 52,000, under the charge of two bishops, nine French, and thirty native priests. Huc states that at the time of his visit this province counted nearly "100,000 Christians, whose numbers were obviously on the increase from year to year." I do not, however, think that at present the number amounts to 100,000; as to the annual increase, I am not able to give any precise statements. They are recruited principally from the well-to-do middle class, although in the villages there are many little Christian communities whose members belong to the industrious peasant class. They at present enjoy complete toleration, and, indeed, command respect, while in Chung-ching the numbers and wealth of the converts give them, as a society, considerable weight. The account of the precautions which Monseigneur Desfleches, then in hiding for fear of the persecutors, was obliged to take in communicating with Messrs. Huc and Gabet, was strikingly contrasted with the circumstances under which I made my acquaintance



THE PAH-KWA. [See page 95.]

with this good bishop. But this apparent prosperity and tranquillity might at any moment be exchanged for all the perils of persecution; I myself observed the marked dislike of the Christians displayed by the literati and officials at Chen-tu. During the annual examination, held just before my visit, the bishop had been obliged to absent himself for fear of violence; further west, this contempt and hatred of the Christians were continually manifested. Truly these missionaries carry their lives in their hands.

But it is time to give some account of the system by means of which they carry on their work among a population at one time indifferent, and at another capable of being roused to fierce anger against all religious innovators.

The *Société des Missions Étrangères*, which, from its head-quarters in Paris, directs the affairs of this mission, is most careful in the selection and training of the candidates for missionary life. As their work lies much among the wealthy and educated—though the poor and ignorant are by no means neglected—every missionary sent to Si-chuen is specially educated for the purpose of meeting the Chinese literati on equal terms. They land in China generally as young and newly-ordained priests, under vows by which the rest of their lives is dedicated to the Si-chuen Mission. Once having entered upon their work, they never abandon it, nor return to their native country; indeed, it is impossible for them to do so, for I have good reasons for stating that any recreant who may seek, in violation of his engagements, to quit the country, is certain to be apprehended by the mandarins and sent back to the jurisdiction of the mission. The young missionary, on entering China, strips himself of his nationality; he shaves his head, and adopts the Chinese costume, and conforms in all respects to the Chinese mode of life. His first two years are spent either at one of the principal mission stations, or at some out-station, in close attendance on an old and experienced Father, under whose care he systematically studies the language and manners of the people to whose service he has devoted his life. He is also trained in the working of the mission, and as soon as he is a proficient in the language, is appointed to a permanent post, under general orders from the bishop of the district to which he has been sent from Paris.

It can easily be imagined that a mission numbering its converts by tens of thousands, and carrying its labours over such a vast extent of country as Western China and Eastern Thibet, must be a well-organised institution, systematically administered.

Taking advantage of the division of all the provinces into districts, each district is worked by the mission with more or less activity, as the disposition of the people will allow. The Apostolic Bishop, resident at Chung-ching, exercises a metropolitan authority over four other bishops, who reside at Chen-tu and Swi-foo, in Si-chuen, Yunnan-fu in Yunnan, and in Kwei-chau; and Bishop Chauveau at Ta-tsi-an-loo. The latter has charge of the mission stations of Eastern Thibet, established at Bathang, Yengin, and Sy-coo, on the western banks of the Santsau. I was informed that there were in 1868 300 French missionaries, besides native priests and catechists, engaged in the missions working in the above provinces. The pay of a missionary varies from 100 taels per mensem—the salary of a bishop—to twenty taels, the scanty stipend of the simple Fathers. Out of this they provide themselves with everything. At small out-stations, of course, the people give many presents of food, but even then the pay is trifling.

By a strict system of reports, coming from every missionary in charge of a district through his bishop to

the metropolitan bishop at Chung-ching, the affairs of the mission are administered with the regularity of a well-organised government. Every station maintains its own courier, and thus a strict system of communication is kept up. Closely observing the Chinese customs, the bishops assume the title of Ta-jen ("Excellency"), and the Fathers, according to their precedence in the mission, Ta-low-ya ("Great Elder"), and "Low-ya" ("Elder.") Every convert coming into the presence of a Father is obliged to bend the knee, a custom which a recent able French writer declares he has himself heard the Christians complain of as unbecoming. In exacting this apparently slavish mark of homage from their flock, the Fathers imitate the magistrates, and by this means, as well as by the influence they naturally acquire in the direction of civil affairs among their converts, they very probably excite the jealousy and hatred of the governing classes.

The number of natives who are deemed fit for the priesthood is very small in proportion to that of the converts; and those elected are not always disposed to be subordinate. I am not aware that, since the time of the learned Lopez, any Chinese priest has been advanced to the episcopate; and the present rule is decidedly to hold out no expectation of such advancement. The reason assigned is, that the ineradicable propensity of every Chinaman to sell any appointment in his gift would certainly lead to the simoniacal bestowal of the priesthood.

The education of the young is a special object of care; at all the principal mission stations there are separate schools for boys and girls. The boys are taught to read and write Chinese and Latin, besides geography and other useful information, which tends to dispel their Chinese prejudices. Promising candidates for the priesthood are usually sent to Macao and Hong-Kong, and occasionally to Rome, to receive their professional education. The girls are taught to read and write Chinese, and are instructed in sewing, &c.

At Chung-ching and Chen-tu there are boarding-schools, where young girls are educated till they are marriageable. These pupils are eagerly sought for by the converts in marriage, and are reputed to make excellent wives. The native Christians, as a rule, are remarkable for their good character; their houses are distinguished by their superior cleanliness and order. The habit of opium-smoking is only tolerated in those who, having been accustomed to the drug before conversion, are considered unable to discontinue it without prejudice to their health; such persons obtain a special dispensation, but any convert who is discovered to have newly adopted this pernicious custom is excommunicated.

THE PAH-KWA.

(See page 94.)

The *pah-kwa*, or eight diagrams of Fuh-hi, having the great extremes, or the male and female principles of nature, painted in the centre, is greatly believed in by the Chinese as a charm against disaster. The scholars look upon it as containing the germs of all natural science. The circle in the centre represents to them primordial matter, separating into light and heavy, light and dark, solid and fluid, heaven and earth, &c. These again, according to them, by various interchanges (represented by whole and broken lines) effect the evolution of all things. The poor and illiterate also esteem it highly, frequently using it as a charm on a baby's cap, or as a shield to protect their houses from all evil influences.

Compendium of Protestant Missions in China

Showing the Number of Missionaries at each Station,

PROVINCE. POPULATION.		KUANG-TUNG, 19½ Millions.									FUH-KIEN, 15 Millions.				CHEH-KIANG, 28 Millions.					
ALPHABETICAL LIST OF MISSIONS.		STATIONS (39).	1. CANTON.	2. FAT-SHAN.	3. HONG-KONG.	4. SI-ON.	5. CONG-LOK.	6. FU-MUN.	7. FUK-WING.	8. LONG-HAO.	9. SWATOW.	1. AMOY.	2. TAM-SUI.	3. TAI-WAN-FU.	4. FU-CHAU.	1. NINGPO.	2. HANG-CHAU.	3. SHAO-HING.	4. KIU-CHAU.	5. FUNG-HWA.
1	AMERICAN. American Bible Society																			
2	Baptist Missionary Union									4					4		1			
3	Baptist Mission (Southern)	4																		
4	Board of Commissioners for Foreign Missions													7						
5	Methodist Episcopal Mission													8						
6	Methodist Episcopal Church (South) ..																			
7	Presbyterian Mission (North)	10													6	2				
8	Protestant Episcopal																			
9	Reformed Dutch Mission										4									
10	Southern Presbyterian															6				
11	United Presbyterian	1																		
12	Woman's Mission																			
13	BRITISH. Baptist Mission																			
14	British and Foreign Bible Society													1						
15	China Inland Mission																3	1	1	
16	Church Missionary Society			3										3	6	3	2			
17	London Missionary Society	3		2							3									
18	Methodist New Connexion Mission																			
19	National Bible Society of Scotland																			
20	Presbyterian Mission (English)									5	4		5							
21	Society for Propagation of the Gospel ..																			
22	United Methodist Free Church														2					
23	United Presbyterian Church (Scotland) ..																			
24	Wesleyan Missions	9	3																	
25	Irish Presbyterian Church																			
26	Society for Promotion of Female Education			2										1						
27	CANADIAN Presbyterian											2								
28	CONTINENTAL. Basle			4	1	4														
29	Rhenish	1					3	1	1											
30	UNCONNECTED. Unconnected with any Mission			1																
TOTAL NUMBER OF MISSIONARIES IN STATIONS ..		28	3	12	1	4	3	1	1	9	11	2	5	20	18	11	6	1	1	
TOTAL NUMBER OF MISSIONARIES IN PROVINCES..			62									38				42				

January 1st, 1877,

and the Societies to which they belong.

The figures under the Stations include all the Missionaries, male and female, present and absent. The proportions of these may be found in the *Summary* below. No missionaries' wives are included in this list, though many of them are actively engaged in Mission work. The unconnected Missionaries are one *American* lady and two *British* Missionaries, one of the latter being absent.

		KIANG-SU, 34 Millions.					SHAN-TUNG, 29 Millions.			CHIH-LI, 28 Millions.				HU-PEH, 24½ Millions.					KIANG-SI, 24 Millions.		GAN-HWUY, 20 Millions.		OTHER PRO- VINCES, 166 Mills.	SUMMARY.							
6. TAI-CHAU.	7. WUN-CHAU.	1. SHANGHAI.	2. SU-CHAU.	3. CHIN-KIANG.	4. NAN-KIN.	5. YANG-CHAU.	1. TUNG-CHAU.	2. CHE-FU.	3. TSI-NAN-FU.	1. PE-KIN.	2. KAL-GAN.	3. PAO-TING-FU.	4. TIEN-TSIN.	1. HANKOW.	2. HAN-YANG.	3. WU-CH'ANG.	4. WU-SUEH.	5. KWANG-CHI.	KIU-KIANG.	GAN-K'ING.	VARIOUS.	Males present in China.	Females do. do.	Total Present.	Males Absent.	Females do.	Total Absent.	Total Number of Missionaries.			
		1																				1		1			1	1			
							5															8	1	9			9	9			
		1					4			6	7	1	3									4	2	6	2	2	4	10			
									7				1									17	5	22	5	1	6	23			
																				7		13	7	20	1	2	3	23			
		2	1																			3		3				3			
		4	1		2		4	3	3	5												23	8	31	4	5	9	40			
		5								1						3						5	3	8	1		1	9			
																						2		2	1	1	2	4			
																						5	3	8	1		1	9			
																						1		1			1	9			
										2												2		2				2			
								1														1	1	1				1			
		1																				2		2				2			
3	2	1		4	2	4										2			1	2	15	29	9	38	3		3	41			
		2								2												18	1	19	2		2	21			
		3								5		2	3	1	1							20	1	21	2		2	23			
												3										3	3					3			
										1												1	1	1				1			
																						11	11	3			3	14			
																						2	2					2			
																						2	2					2			
																						1	4	2	6			6			
														4	1	2	1	1				14	2	16	4	1	5	21			
																						2	2					2			
																							3	3				3			
																						2	2					2			
																							8	8	1		1	9			
																							5	5	1		1	6			
																							1	1	2	1	1	3			
3	2	20	5	6	4	4	13	11	3	29	7	1	9	7	2	8	1	1	8	2		205	51	256	29	11	40	301			
		39					27			46				19					8		2		18								301

Wu-chang.

FROM MRS. JUDD.

I GLADLY accede to your request to give some little account of our work in Wu-chang, from June, 1874, to Dec. 1876, though I cannot but feel that had Mr. Judd been here to write it, it would have been much better done.

Wu-chang is the most important of three large cities—Wu-chang, Han-kow, and Han-yang—lying close together at a bend of the river Yang-tsi, rather more than 600 miles from Shang-hai. It is the capital of the province of Hu-peh, which, it will be remembered, is estimated to contain a population of 25½ millions. Of this number, probably a twenty-fifth part form the inhabitants (including boat population) of these three cities. Han-kow is a large and busy port, communicating with all the northern and western provinces, and consequently quite a centre of trade; while Han-yang is of some literary note.

Early in the year 1874 it was considered advisable to open a station here, not because these cities were destitute of Gospel light, but as a starting-point for work in the provinces beyond, and as a temporary resting-place for those exposed to the wear and tear of itinerant work, as well as for transacting the business arrangements necessary, the transmission of money, letters, etc.

We came up to Wu-chang in the month of June, 1874, and while enjoying the kind hospitality of a missionary already resident here, began at once our search for a house. After many weeks of fruitless effort, we at last succeeded in renting a house, but had scarcely got it into a comparatively clean and habitable condition, when five of its inmates were simultaneously attacked with low fever. This made us think there must be something unhealthy about it, and we found on investigation that the drains were made to run up hill, consequently the house was often in a not very salutary condition. The landlord refused to have any alteration made, as having consulted the Fung-shuey Sien-seng* as to whether it would be propitious or not to make the needed changes, he had pronounced that it would be very unlucky. We therefore felt it imperative to seek for another house without delay, and while in perplexity, not knowing where to look, having previously so long sought in vain, one situated only a very short distance from the one we were then occupying was offered to us. This was an advantage, as our being in that street was now well known to the neighbours, and indeed a subject of much comment, for they had said that we were certainly preserved and favoured by Heaven, or we should not have dared to live in a haunted house (which that was said to be). As soon as we had fairly removed into the second house, we opened the doors and allowed any to come in who pleased, using a large room near the entrance for preaching. Curiosity of course attracted many at first, who daily listened to the Word of Life. The most attentive audiences, however, gathered in the evening, composed chiefly of working men, and two or three appeared so interested that we quite hoped they would ere long openly confess Christ. In this we were disappointed; whether they feared persecution, or what prevented their avowing Him to be their Lord on whom they professed to believe, we know not; the Day will declare it.

* On Fung-shuey, see CHINA'S MILLIONS for January and February, 1877.

1875.

On the 22nd of March, Mr. Judd and one of our native helpers, Chang Sien-seng, left for a few days' journey into the country. They went on foot, and taking the high road to Hu-nan, preached at many little villages and hamlets on the way. Many persons listened with deep interest and attention, especially two women, who, feeling the need of doing something to make amends for sin, were abstaining from animal food. They were most anxious to learn how to pray, and eagerly repeated the words after Chang Sien-seng, when he in a simple way showed them how we addressed the only living and true God.

On the 30th of March we had the joy of baptising our washerwoman named Wang—the first-fruits of our work in Wu-chang. Her conversion was very decided, and the change in her appearance quite striking. Her life had been a very hard and trying one, and her face bore the impress of her sadness of heart; but after her conversion she looked much happier. Now her chief trial is a very passionate temper, which, when yielded to in a moment of unwatchfulness, causes her great sorrow. Perhaps some who read this incident will pray that she may be enabled to overcome in the Lord's strength.

Early in March, our brother, Mr. Henry Taylor, joined us here, anticipating taking itinerant journeys into the province of Ho-nan; and early in April he left, taking with him a native helper and Christian servant.

During the month of June, Mr. Judd with two native helpers paid a visit to Yoh-chau, a city at the entrance of the Tong-ting lake, in the province of Hu-nan. Though only distant 160 miles from Wu-chang, the journey up occupied nine days, owing to strong head-winds, and the rapid flowing stream; but though tedious, it afforded opportunity of preaching at many villages and towns on the way.

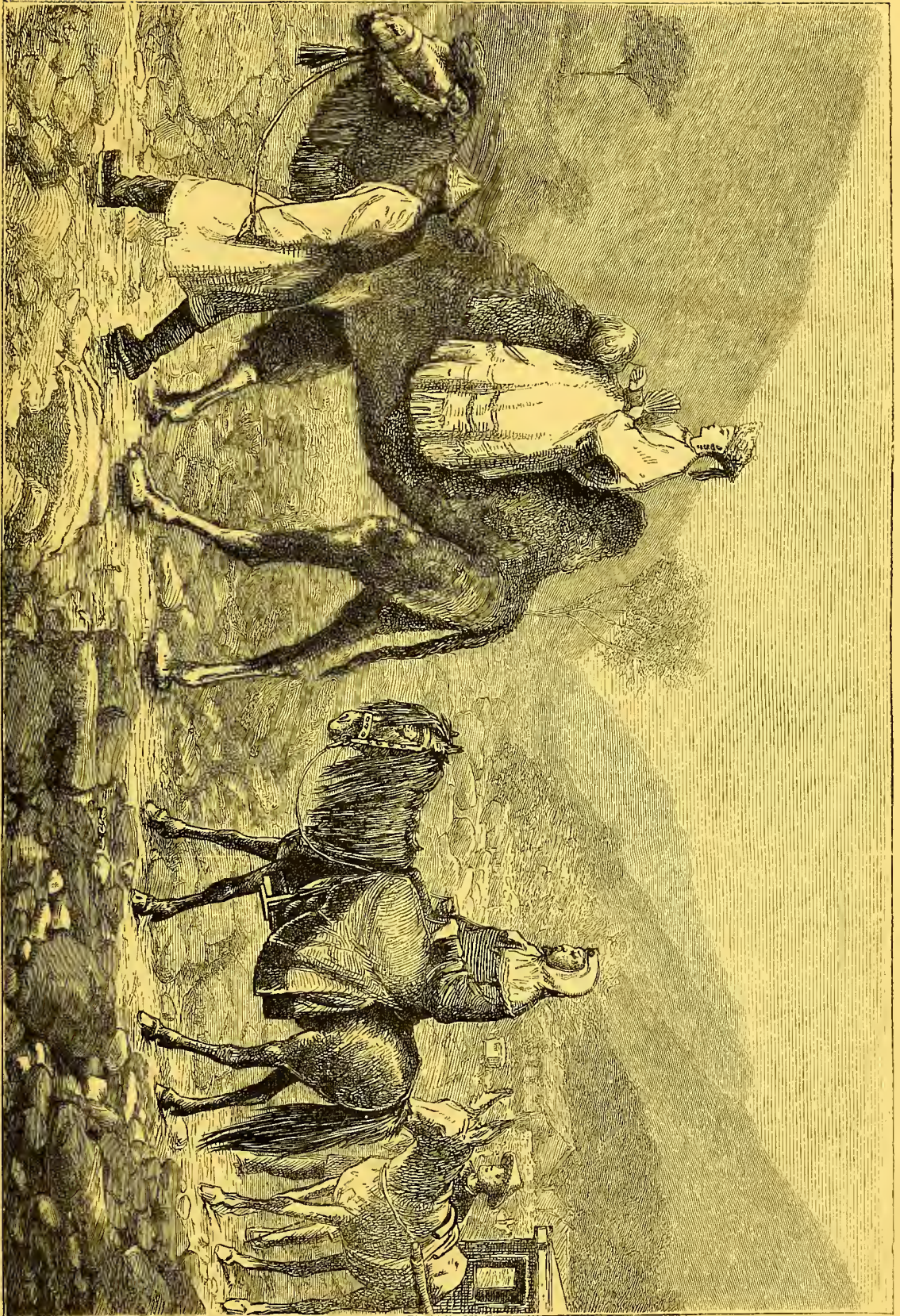
On arriving at Yoh-chau, Mr. Judd and one of the native helpers walked through the city, hoping to find a small house that could be rented as a preaching-station, where eventually, even in this hostile region, a residence might be gained. They saw a suitable house, but remembered that they knew no one who could act as middleman; still they hoped that God would incline the heart of the owner to let it to them, and prayed that this might be the case. The prayer was heard and answered—the house taken—and for two days they remained in it unmolested. Finally, however, their presence was more widely known, and signs of displeasure on the part of the neighbours were manifested, until at last after a good beating they were driven from the city.

In September of the same year, the two native helpers who accompanied Mr. Judd went up again, and preached several times in the city without hindrance or molestation, although recognised as the men who, with the foreign barbarian, had been driven out.

We hope that further and more successful attempts may be made to gain a permanent footing there. Hitherto press of work and want of sufficient suitable native helpers have precluded this.

During the remainder of 1875 three more persons were baptised, a woman named U-p'o-p'o, a man named Tao, a type-cutter, and another named Hu, a tailor. I am grieved to say that Tao has been suspended, his conduct not being satisfactory, but Hu has remained steadfast, and given us much joy. He first heard the Gospel while working in the house, and when his conscience began to be aroused, remarked to the one who was speaking to him, "I suppose if I believe this doctrine I shall have to give up cribbing" (it being the practice of Chinese tailors to make a good deal out of the pieces which they contrive to retain from their customers' materials: *e.g.*,

MONGOLS GOING TO PEKIN.



on one occasion I employed a tailor to make a garment for me, and not wishing him to take any of the material, stood by to watch him cut it out. He could not well deceive me with regard to the facing, but as I gave him several yards of lining to cut from, he succeeded in cutting *two* linings out, putting one up his sleeve, without my discovering it, until after he had left the house. This is only one instance of many).

But to return. Hu was told that he would certainly have to give up that and all other dishonest practices; that, indeed, he would himself wish to do so if he were a true believer. At first he rather doubted if he could thus give up a part of his income, but he finally decided on the Lord's side, and is at present a most trustworthy man himself, and in numerous instances has prevented our being cheated and overcharged by others. Thus we see that it is as easy for God to change the heart of a Chinaman as of one whose position morally is much higher.

Our brethren, Messrs. Nicoll and Clark, joined us here in October, hoping to study the language for work in the provinces beyond. Mr. Nicoll has since gone to I-chang on the way to Si-chuen, and Mr. Clark has joined Mr. M. Henry Taylor to work in Ho-nan.

During the month of December, Hu went with Mr. Judd to visit his own and several surrounding villages, being anxious that his relatives and others might hear that Gospel which had been the power of God to salvation in his own case. He everywhere was bold to confess Christ, and for many miles round it was well known that Hu the tailor had "eaten the foreign religion." They stayed one night at the home of Hu's sister-in-law, who seemed deeply interested; indeed, Hu thought she had really believed in Jesus as her Saviour.

1876.

In January of this year, Hu the tailor, and Yao-Si-fu, one of our helpers, paid another visit to the villages mentioned above. Several appeared much interested, amongst others a nephew of the tailor, a fisherman, who had heard the Gospel during the first visit. On being spoken to about praying to God, he said "I know so little; but every morning I kneel down and say, 'Lord, Thou knowest me: I am a sinner, and I want Thee to save me.'" This man was afterwards baptised, and it was delightful to see his beaming face as he confessed his faith in Christ before his countrymen.

As a proof that the love and grace of God had taken away much of the love of gain from our brother Hu's heart, it may be mentioned that he always refused any remuneration for his time when out on these journeys, saying to Mr. Judd, "You have come many thousands of miles to preach to us, surely I can give up a few days' work for the Lord's sake."

At the commencement of this year, we had made it a matter of special prayer that some educated men might be converted, who would become useful in the work. The first answer to this was given in our own teacher of the language, a young man named Hwang, becoming a Christian. He was baptised on the 31st of January. When we opened a free day school for boys early in February, we made him teacher, which work he continued till December. In consequence of the scholars ceasing to attend, partly on account of the excitement prevailing throughout China for some months, the school was then given up. Hwang also rendered voluntary help in preaching the Gospel from time to time.

Early in February, Mr. Judd and Hu paid another visit to the villages above mentioned, and as fruit of these visits three men were baptised on February 17th, viz., two literary men, relatives, of the name of Yien, and a young man named Wang, a tailor's assistant.

Mr. Judd took another journey about this time, in company with three missionaries of the Wesleyan Missionary Society. Going down the river by boat, they preached at some of the cities as they passed, and returned by road through a comparatively thickly populated district. At one point they counted *twenty* villages (in each of which probably dwell a few hundred souls), and one small town—all without the knowledge of the Gospel of God's grace. During the month of March our boy's school increased, and for some time we had forty scholars; this necessitated engaging another teacher. The Lord provided us with a Christian one, a young man of good position and fair education, named Chu, baptised on the 10th of the same month, who very gladly took the position of assistant teacher. He also occasionally gave voluntary help in the chapel, and accompanied Mr. Judd and Mr. Broumton on two occasions when away from home preaching in the surrounding villages.

The meeting held on the occasion of Mr. Chü's baptism was a very interesting one. First, Mr. Yao, one of our native helpers, gave an account of his conversion and early Christian life, and with evident heartfelt emotion spoke of how God had lately been teaching him the one word, *Love*. Then Mr. Chang said a few earnest, stirring words about "Sin, and the atonement for it." Then Mr. Hwang, the school-teacher, followed, "Faith" being the subject of his remarks. After the service is over, it is the custom for those baptised to go round and shake hands with the Christians present, who congratulate them on their public admission to the church. On this occasion a young man named Yao Ho-fan, our teacher of the language, not then a Christian, offered his congratulations also. Mr. Judd said to him, "How is it, Mr. Yao, that you can congratulate Mr. Chu, when you have not yourself experienced the benefits of being a Christian?" This question went home to his heart, and deepened the convictions he had already felt, and a week after, he, with three others, confessed Christ by baptism also. The three were—Mr. Kang (Mr. Broumton's teacher), the fisherman named Hu mentioned above, and a young man named Chu, servant in the family of Mr. Chü the school-master.

The next addition to our little band of Christians was a Mr. Ts'ang, a gentleman from the neighbourhood of I-chang-fu, whose quiet deportment and earnestness of manner have given us much pleasure.

During the absence of Mr. Nicoll's teacher through illness, he consented to supply his place for a time, and in August last accompanied Mr. Nicoll to I-chang-fu, where we trust he may be instrumental in leading many to the knowledge of the Saviour. It will be observed, how abundantly God answered our prayers made at the commencement of the year, as at least four of the converts have been more or less helpful in the work.

During the month of May, Mr. Judd again visited the village of the Hu family, to seek to help the few believers there. He found several others much interested in, and professing to believe the Gospel, yet afraid to openly confess themselves Christians on account of the persecution they would probably meet with. In many instances the sole inhabitants of a village are of one family and one name, so that it is rather a formidable thing to incur the displeasure of the whole village.

On the 24th of July, Mr. Hsiung, a friend of Mr. K'ang's, was baptised. He heard the Gospel for the first time on one occasion when he acted as Mr. K'ang's substitute during a brief absence, and we believe the latter and Mr. Yao were chiefly instrumental in his conversion.

On the 3rd of December two others were received by baptism. One was an elderly man named Chu, father of the young man baptised on March 17th. He lived in the country, but heard the Gospel on one or two occasions when in the city. This, with his son's testimony when at home on a short visit, led him to seek to know more of the Gospel, and he applied to us for employment with that object. As we were then needing a servant we took him. He eagerly listened to any instruction given, and after a few weeks declared himself a believer in the Lord Jesus. He seems anxious, too, that other members of his family should be brought to the saving knowledge of God. The other man, named Chang, had been occasionally employed by us for some months, and is very honest and trustworthy, though extremely deficient in wisdom. His heart was gradually opened to the Love of God, and we believe him to be sincere. His wife, too, knows a good deal of the truth, and we trust may ere long be converted to God.

I regret to say that but little work has been done among the women of this city. My own at times poor health, and the attention needed by a frequently large household, have prevented my doing as much as I could wish; but my heart has often yearned over the poor souls around us, and longed that some one could work amongst them whose whole time could be given to it. Of two or three women I have very much hope that they are really trusting the Lord Jesus, though they have not the courage to confess Him. I had the privilege, during three or four months of the early part of the year, of visiting the American Episcopal Mission Hospital once a week, to speak to the women (out-patients) who came on those days. It was a work in which I felt deeply interested, and I feel sure was not without fruit to God. I hope to resume it as soon as able to do so.

During the remainder of the year other journeys were taken to Kiu-kiang, Hien-ling-hien, and other places not without encouragement to hope that the Lord is working in many hearts. Truly the *harvest* is plenteous, but the *labourers* are few.

I close this little resumé of the work in Wu-chang with the request that all who peruse it may pray the Lord of the harvest to send forth more labourers into His harvest, also that great grace may be upon those already in the field, and that the Word of the Lord may have free course and be glorified.

Sau-king.

FROM THE DIARY OF MR. RANDLE.

Sunday, Dec. 31st.—We had a splendid service this morning. Chu Sien-seng spoke very earnestly. We sang four hymns, two of which were "Jerusalem my happy home," and "Oh, that will be joyful," both of which I am very fond of in Chinese. After the sermon Mr. Pearse engaged in prayer, and I concluded. One man stopped behind to inquire further of the truth. It is a beautiful day, the close of a beautiful year, in which the Lord has taught me many valuable lessons. I have murmured, I have been impatient, but He has followed me with goodness and mercy all my days. And here I gratefully and joyfully raise another "Ebenezer" to His praise, and go on seeking to trust him more than I have done before.

Jan. 2nd.—Several women and children have been to see Mrs. Pearse yesterday and to-day; as many as twenty and thirty came at once. Before everyone of them the Gospel was put in simplicity and faithfulness by Mrs. Pearse and the evangelist's wife.

Jan. 18th.—This morning I had a very nice talk with my teacher* about his soul's welfare, and his belief in the true God. I was helped much in speaking; and this afternoon, whilst Mr. McCarthy was speaking to him, he said he did believe. I really think he believes the Bible is true, and that God is the only one God; but he has not given himself to the Saviour. Still I think a great step has been gained; may the Holy Spirit teach him additional truth.

Sunday, Jan. 21st.—This afternoon Mr. Chang's nephew came to see me. He is a boy about twelve years of age, and an intelligent little fellow. By talking to him I can often improve my own speaking. We read the parable of the lost sheep together, and I explained how *he* was like that sheep, and that Jesus was the shepherd seeking him. I tried to teach him the hymn, "Jesus loves me," but he evidently has not much musical talent.

Sunday, Jan. 28th.—Mr. Pearse took the service to-day, speaking from Gen. xix. of the destruction of the Cities of the Plain, Lot's escape from Sodom, etc. We had two or three new comers this morning. Mr. Pearse and I went for a walk in the afternoon. Soon after we got outside the city we saw a poor woman in a half-kneeling, half-sitting posture, weeping by the side of what I should suppose was her husband's grave. There are certain rules for mourning for the dead amongst the Chinese, and she was now fulfilling them. Poor thing! She was crying as loud as she could (as is the custom amongst this people), probably remaining for hours upon the cold, frozen ground, whilst it was snowing and the wind blowing very cold, sitting and lying in every posture by reason of restlessness. I thought that if many could but see *that*, they would not think it too much to come out here for Christ's sake to labour amongst the 200 millions of women and children of China! As we walked on we saw six men digging a grave, and about to bury a coffin. I turned aside and asked them who they were burying. They said, a beggar, a young man of twenty-seven, who had died through exposure to cold and starvation. This gave us an opportunity to preach the Gospel to them.

Feb. 3rd.—Mrs. Pearse is teaching the servant Ling-tsi* to read Chinese from English letters; he seems very anxious to get on, and to-night I noticed him studying whilst cleaning the knives. This, I thought, a good lesson for me.

Sunday, Feb. 11th.—Though the snow is very deep on the ground in untrodden places, and it is extremely dirty, muddy, and wet in the streets, our usual congregations attended service, and some *poor old women came a long way*. Considering that these poor women have such small feet, which greatly impede their walking, I think it is a shame for those in favoured England who know the self-denying and dying love of Jesus to stay away from Christian work because of the inclemency of the weather. We have many things to teach the heathen, but they teach us some things. English brothers and sisters, I entreat you to yield not to temptations of ease and luxury, but work while it is day and watch unto prayer, for few of all these multitudes have any ease or luxury, and still fewer are those who have hope of eternal life. *Are the watchmen accountable?*

* Since baptised.

Work among the Border Tribes.

(Continued from page 89.)

FROM THE DIARY OF MR. HENRY SOLTAU.

Thursday, 30th.—Day of prayer for Missions. Held a little prayer meeting under the trees in a wood, and were greatly refreshed in soul.

Friday, Dec. 1st.—Went to a village belonging to the Cum-mo-yien tribe; which may otherwise be known as the long-tailed-coat tribe. A Dum-sa or priest, and the son of the chief, came to fetch us. The Loi-lone chief begged us not to go, saying we should be robbed, and all kinds of other terrors he tried to put in the way. This was entirely jealousy on his part. Three-quarters of an hour brought us to Hu-hab, a small village containing about fifteen houses. We had a large number of patients.

Tuesday, 5th.—Went to Mong-ha village with medicines; one of the head men wants us to found a school there for the children. People all busy bringing in the rice harvest.

Thursday, Dec. 7th.—To-day we thought we would take a walk over to Loy-yin, to see the chief there about our return, and in fulfilment of the promise that we would pay him a visit. On the way we met his brother, who is the chief of another village much further away. He overtook us, and accompanied us to Loy-yin; all the family were out, so we tried to get a boy to guide us to a village near called Moun-g-loy, famous as the residence of Mr. Stevenson's teacher. The chief who was with us said he would take us if we would give the 4 annas (6d.) which we had promised for a guide! Moun-g-loy is about three-quarters of an hour's walk from Loy-yin, and lies in a lonely valley surrounded by rice fields. The village was very lively, as a funeral ceremony was in progress; we were conducted to the house, and found a large number of people outside, many of whom greeted us as old friends, for we had met them before at Ma-t'ang and Loi-lone. The principal part of the ceremony was over before our arrival. The grave had been dug and guns fired over it. The feeding all the people was now going on; we were invited into the house, and conducted to the fire-place at the top of the long passage. Around this fire, seated on logs of flat pieces of wood, were the elders of the company; in another corner of this part a company of women were busily occupied in giving out little packets of beef and rice in plantain leaves. All the rooms were full of people, some with men, and some with women and children. Wine was handed round by one of the ladies of the house. She carried a long bamboo about 4 ft. in length under her right arm, and a cup dexterously made of plantain leaf in her left. Each guest had a drink out of this cup. I do not know who required the greater skill, the person who drank out of the frail vessel, or the woman who filled it. We were offered wine or cider made of rice, in a basin. Four parcels of eatables were then handed to each of us, with a pair of chopsticks. One contained rice, another boiled buffalo beef, another a kind of mixture of beef and greens, and another meat mixed with some hot condiment. We made a capital meal of these dishes. Gum-toy, the teacher, came in and seemed highly gratified at being able to converse with his scholar in Kah-chen before his friends and neighbours. He produced with great pride a wall-sheet published by Partridge and Co., and given to him by Dr. Harvey. The picture, the Sower, was surrounded by the parable printed in Chinese characters. He told the people that he should put it up outside the door of his house, as it was a first-rate thing to keep off the "nats." Perhaps he was not so far wide of the mark as we might at first suppose. The Word of God is what the people want to make them throw up that worship for the worship of the living God.

Friday, 8th.—Went to Mong-ha with medicines, a farewell visit; were entreated to return again.

Monday, 11th.—Walked over to Moun-g-loy with medicines; distributed them to a large number of people.

Tuesday, 12th.—Walked to Ma-t'ang, accompanied by the son of the Loi-yin chief; had two mules to carry our things. During our absence the Chinese interpreter at Ma-t'ang had died after a rapid illness. The son and heir of the chief had also been sick; he is a little baby under one year of age. A buffalo was sacrificed to the "nats," and afterwards he became better.

Wednesday, 13th.—Went to Hu-tone, a large village about one hour's walk from Ma-t'ang. It is of considerable extent, much larger than Ma-t'ang. A great number of patients came soon after we arrived, and we were kept very busy for two or three hours. Promised to come again to-morrow.

Thursday, 14th.—On arriving at Hu-tone found a death-dance going on outside a house. Seven men and boys were marching in a circle round a buffalo head, which was tied to two cross pieces of wood outside the house. The two leading men carried their spears, and the rest were armed with sticks, with which they pretended to be cutting at the spirits, brandishing their weapons about in a most extraordinary manner. Another party of seven described another circle closely; two girls and five boys made up this party. They carried small knives made of bamboo, and bending down close to the ground they appeared as if reaping some corn, all keeping exact time. All this time gongs were being sounded, making a deafening noise. Crowds of people stood around watching the ceremony, which to us appeared childish and ludicrous. At the conclusion of the ceremony wine was handed round to the performers. We had an exceedingly busy day. Sick folk came in troops, and the medicines rapidly disappeared. We dined with one of the Chinamen in the village, who having married a Kah-chen wife, was himself quite a Kah-chen in appearance and manners.

RETURN JOURNEY.

Friday, 15th.—This is the day we appointed to leave the hills for Burmah proper. We were aroused before four by our faithful Jacob, who was already preparing our breakfast, being determined that we should start early. At five we breakfasted, and at six were packed up and ready to start, but had to exercise patience for two hours and a-half whilst we waited for a detachment from Loy-ing and Loi-lone, who were to form part of the party. As they did not arrive by 8.30, we determined to set off in advance, as we had to call at Hu-tone for a large parcel of rice, the medical fees of the previous day's practice.

We were both mounted on ponies, which were harnessed with pack saddles; our baggage was put upon two mules. Hu-tone was passed at 9.30; it is 850 feet below Ma-t'ang. We then descended into the valley close by, which was covered with rice fields, and took the path to Man-t'ao. At Hu-tone we gave away a number of old newspapers, tearing them up into sections; the people eagerly caught at them for ornaments for their ears; one of our attendants had a large roll in his ear.

Leaving Man-t'ao to the right, we proceeded along the summit of a ridge of hills, and then by a steep descent came at 11.35 to a beautiful river, dashing among some rocks in a lovely glade full of ferns and mosses and trees of all sizes and shapes. Dashing over a steep ledge of rock, the river fell into a deep basin, where its waters were quieted and it proceeded on its course in a gentle murmuring stream. At 12.7 we found ourselves at the place where we had halted on the second day's journey from Bhamo, 250 feet below Ma-t'ang. The views that burst upon us every now and then as corner after corner was passed were diversified and exceedingly grand. There was no time for resting, as we had to make Tsee-kan that day. Down, down we proceeded until we reached a large valley through which flowed four rivers. The strongest and deepest of these, the Nain-sang Ha, is swift but narrow. Our ponies took us safely across. At this point we were joined by our friends from Loi-lone and Loy-ing. This valley was 3,200 feet below Ma-t'ang. The plain being crossed we ascended a small chain of hills and crossed over into

THE VALLEY OF THE TA-PENG RIVER,

which could now be distinctly heard. At 2 o'clock it burst upon our view. Confined by two steep chains of hills, it rushes with tremendous force and noise among large rocks and boulders which are worn perfectly smooth by the water. When the rains are on and the river is full the torrent of water must be splendid,

as there were evidences of its force a long distance up the banks on either side. Huge trees torn up by the roots lay here and there, and castellated rocks and granite stones of great size formed barriers over which the water leapt in maddened fury. Of all the water scenery on the hills this was the most beautiful. Our road lay close by the river for some distance until it branched off to the left towards another river, the Nain-pa-heh, which flowed quietly through a bed of jungle grass and cotton fields. This river, wider than the Ta-peng, but not so swift or angry, we crossed on our ponies at 3 o'clock, and were in Burmese territory.

At this point the barometer registered 3,900 feet below Ma-t'ang. A long stretch of jungle lay before us. To the right we caught the glimpse of a beautiful view—the junction of the Ta-peng and the Nain-pah-heh. After the Ta-peng is joined by this tributary it becomes a wide and quiet river, on which boats safely travel. At 4 o'clock we again sighted the Ta-peng, and in a few minutes were on the bank opposite

THE TOWN OF MYU-T'HIT, OFTEN CALLED TSEE-KAU,

because this year the trade has been removed from the latter place to Myu-t'hit. We dismounted, bade adieu to our friends, and crossed over in a boat to a Chinaman's house, where our servant had secured for us a kind of room. The town of Myu-t'hit was originally a village of two or three houses, resided in by Burmese Shans, and under the power of the north Tsee-kau of Bhamo. Now it is a rapidly growing place, spreading on all sides. The Chinese, with that enterprise and perseverance which distinguish them from the Burmans, are building a city of their own. They have already built a brick wall round their quarter, and in the most prominent part they have commenced to erect a temple. Large wooden gates, and guard-houses above, are built into the wall at different intervals. The whole stands on the site of an old Chinese fort, which was occupied by the Chinese when their rule extended over the hills. 500 mules arrived to-day from Serai and Peh-see-to, and as we entered the Chinese quarter the street was full of mules and bales of cotton, Chinese and Kah-chens.

Monday, 18th.—Crowds of people came in this morning to see us and to get medicine; four-fifths of the Chinese are down in fever, some very ill indeed. They say heaven has been very gracious in allowing them to meet with us now. This is truly

A PLACE OF BUSINESS,

different from anything we have seen in upper Burmah. We find we have missed a day somehow, and that this is Monday and not Sunday as we thought. 300 mules in to-day from another place: they bring in large iron pans, vermicelli, dried fruits, and so on, from China; and carry back salt, cotton, salt fish, and foreign goods.

Tuesday, 19th.—Our practice increases. Kah-chens are begging us to come out with them to their villages. This is just the spot for a medical mission. The place is very unhealthy. The houses, which are of bamboo, are rapidly and badly put together, and fevers spread and carry off many. We took a walk on the main road to Manwyne, which is wide and kept in tolerable order. When a caravan arrives the bustle and confusion are great. At first all the animals are brought into the town to the warehouses to be unloaded; then they are all turned out into the plain under the care of a few watchers to graze. Towards evening they are driven into the enclosure, and their loads made ready for the next day's march. Women come out with fish and meat and vegetables for sale. Fires are lighted under the trees, and all over the ground, the men seating themselves in circles all round them to boil and eat their rice. Early next morning, before daylight, the camp is all astir, and amidst shouting and yelling the line is formed, and the animals set out for their return journey.

Monday, 20th.—Called in to see a Chinaman in a house opposite ours; found he was dying—struck down yesterday and dying to-day. At ten he passed away. I could do nothing for him. At twelve he was carried out by two men to be buried, wrapped up in a mat and some straw. Fever seems to settle in the system for some days, and then it suddenly bursts out and carries off its victim.

Tuesday, 21st.—From 7.30 to 12 busy with patients. A man living next door was insensible when we arrived. We were asked to give him medicine, but felt it almost hopeless to do so; his

fever and weakness were so great. However, we did give him some, and prayed especially for his recovery. Twice a-day I made him beef tea, and now he is slowly mending. His fever has left him, and he is daily gaining strength; everyone is amazed. Mr. Stevenson tells them it is God's doing, in answer to prayer.

We daily take a walk for health's sake: to-day we went a long distance on the main road. On the way home two Kah-chens and a Burman soldier met us, and the latter seeing the foreigner, said to the Kah-chen, "Shall I fire?"—he had his gun with him. They said "No," and when we came up they were very friendly, having received medicine of us in the morning. The Burman would not have dared to fire upon us: it was a mere piece of bravado; but it drew forth the expression of confidence from the Kah-chens, and showed what good the medicines do. The Kah-chens come and go to this town with great freedom and confidence. The Chinese are kind to them, and treat them with respect, so that their behaviour and appearance are totally different from the poor, fearful-looking fellows that crept into Bhamo. Here they build the houses, carry the loads, and trade and conduct themselves as well as their neighbours do.

Friday, 22nd.—Another caravan of 200 mules and ponies in to-day. Patients numerous: busy from 7.30 to 2 p.m. Find the climate very hot and different from that of the hills. This afternoon the mother of the sick man next door rode in on a pony from Manwyne. Her mother's love had drawn her all the way from China over that rough, steep road. She soon came in to see us, and was profuse in her thanks for our kindness to her son.

Our medicines being finished we purpose returning to-morrow to Bhamo by boat. The people are bringing in rice, pumpkins, eggs, and pork, to show their appreciation of our kindness, and begging us soon to return. We promised to do so if possible.

Saturday, 23rd.—Set off at 8 a.m. in a boat full of Chinamen. Slowly we glided down the Ta-peng. The scenery for the most part is tame and uninteresting. The river winds through a long plain. By degrees the hills on which we had spent so many happy days faded into the distance. At 4 o'clock we drew near Bhamo, and beheld the Union Jack floating in the breeze at the Residency. Mr. Adams was bathing on the banks as we approached, and soon hastened to meet us. It was a great luxury to be at home again: everything looked so clean and fresh.

Recent Intelligence.

A number of brethren, having returned from their missionary journeys, met Mr. Taylor at Wu-chang, in April, when a happy conference was held; seventeen members of the China Inland Mission were present. Members of the London Mission, the American Episcopal, the Wesleyan Mission and others, took part. Mr. Griffith John was the first speaker: his word to the young brethren, whom he loves like a father, will often be remembered—"Take time to be holy." Mr. Taylor presided throughout, and the subjects were as follows:—

Monday, April 23rd, 11 a.m.—Preparation for service. "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

7 p.m.—Account of journey to and from Kwei-yang-fu. Prayer for the Holy Spirit.

Tuesday, April 24th, 11 a.m.—The example in service of the life and character of our Lord.

7 p.m.—Accounts of journey to Kan-suh. Prayer for practical conformity to Christ.

Wednesday, April 25th, 11 a.m.—Power for service. The abiding and indwelling presence of our Lord;—"Lo! I am with you alway."

7 p.m.—Accounts of journey to Shen-si. Prayer for practical enjoyment of the blessings consequent on abiding in Christ.

The meetings appear to have been much enjoyed by all who attended them.

The following items of intelligence sent us by Mr. Judd will we think be interesting. He writes from Wu-chang on May 21st "Our two brethren King and Easton left here in good spirits on Sat. the 12th inst. for their long journey to Kan-suh. On the same day our brother Henry Taylor arrived from Honan. He left us in two days for Shang-hai to see Mr. Hudson Taylor. On Tuesday the 15th, Mr. Budd with a native servant left here for Shen-si. On the 16th, we had news from my brother Broumton in Kwei-chau. He appeared to be happy. Not a few Romanists came to them to dispute, others came favourably inclined. The same day a letter from Mr. McCarthy from Chong-king in Si-chuen tells us that he is well; and one from Mr. Turner in Shen-si brings tidings of their safety thus far. He gives us however the sad news that there has been no rain there for a year, and very many persons are starved to death. You will have heard of the great famine there is in Shan-tung also."

"The Gospel in China." No. 1. July, 1877
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We cordially welcome this new magazine, another voice for China, and bespeak for it the attention of all interested in the spiritual welfare of that great land. May it be used of God to secure much earnest prayer and loving labour for China's millions! We will not attempt in this brief notice to give an account of the really good material contained in this first number, but quote a sentence from the introductory paper, speaking of missionary work:—"It is no longer the thought of a few, it has won the affections of a great multitude in our Christian communities. It seeks, and it must go forward till it finds its only normal position, and that is a central place in the heart of every intelligent believer." We have only to add that it is liberally illustrated, and that it is published quarterly, price 1d.

GENERAL MISSIONARY CONFERENCE.

An important conference of missionaries of every name in China has recently been held in Shang-hai, and we think the subjoined copy of programme will interest our readers.

- May 10th, 11 A.M. Sermon,—*The Missionary Work.* Rev. J. V. N. Talmage, D.D.
2.30 P.M. Election of Officers.
Address,—*Prayer for the Holy Spirit in Connection with our Work.*
7.30 P.M. Prayer Meeting. Subject,—*Entire Consecration essential to Missionary Success.* Rev. R. Nelson, D.D.
- „ 11th, 9.30 A.M. *The Field of Labour in all its Magnitude.* Rev. A. Williamson, LL.D.
Confucianism in relation to Christianity. Rev. James Legge, D.D., LL.D. Rev. C. Holcombe.
2.30 P.M. *Taoism and Buddhism — Popular Aspects.* Rev. J. Edkins, D.D.
- „ 12th, 9.30 A.M. *Preaching to the Heathen—Matter and Manner.* Rev. W. Muirhead.
Itineration, far and near, as an Evangelising Agency. Rev. B. Helm. Rev. J. H. Taylor.
- „ 14th, 9.30 A.M. *Medical Missions.* J. G. Kerr, M.D. W. Gauld, M.D.
Feet Binding. Miss S. H. Woolston.
2.30 P.M. *Woman's Work for Woman.* Rev. A. P. Happer, D.D. Mrs. M. F. Crawford.
- „ 15th, 9.30 A.M. *Relation of Protestant Missions to Education.* Rev. R. Lechler. Rev. C. W. Mateer.
Day Schools—Male and Female. Rev. E. H. Thomson. Mrs. Gough.
2.30 P.M. *Boarding Schools—Male and Female.* Rev. S. Dodd. Miss M. Lawrence.
- „ 16th, 9.30 A.M. *Christian Literature—What has been done and what is needed.* Rev. C. C. Baldwin, D.D.
Importance of a Vernacular Christian Literature—with special reference to the Mandarin. Rev. C. Goodrich.
2.30 P.M. *Secular Literature.* Rev. W. A. P. Martin, D.D., LL.D. Rev. Y. J. Allen.
- „ 17th, 9.30 A.M. *Standard of Admission to full Church Membership.* Rev. J. W. Lambuth. Rev. C. A. Stanley.
- The best Means of Elevating the Moral and Spiritual Tone of the Native Church.* Rev. F. F. Gough. Rev. H. L. Mackenzie.
7.30 P.M. *On the Duty of the Foreign Residents Aiding in the Evangelization of China—and the best means of doing so.* Very Rev. Dean Butcher, D.D.
- May 18th, 9.30 A.M. *Self-support of the Native Church.* Rev. J. Goddard. Rev. S. L. Baldwin.
The Native Pastorate. Rev. H. Corbett. Rev. J. Butler.
2.30 P.M. *The Training of Native Agents.* Rev. W. McGregor.
- „ 19th, 9.30 A.M. *Advantages and Disadvantages of the Employment of Native Assistants* Rev. T. P. Crawford. Rev. N. Sites.
How shall the Native Church be stimulated to more aggressive Christian work? Rev. R. H. Graves, M.D.
2.30 P.M. *The use of Opium, and its bearing on the spread of Christianity in China.* Rev. A. E. Moule. J. Dudgeon, M.D.
- „ 21st, 9.30 A.M. *Ancestral Worship.* Rev. M. T. Yates, D.D.
Questionable Practices connected with Marriage and Funeral Ceremonies. Rev. C. Hartwell. Rev. D. Z. Sheffield.
2.30 P.M. *The Treaty Rights of Native Christians and the Duty of Missionaries in regard to their Vindication.* Rev. J. A. Leyenberger.
- „ 22nd, 9.30 A.M. *Principles of Translation into Chinese.* Rev. J. S. Roberts.
Should the Native Church in China be united ecclesiastically and independent of Foreign Churches and Societies. Rev. J. V. N. Talmage, D.D.
2.30 P.M. *Inadequacy of the present means for the Evangelization of China, and the necessity for far greater effort and more systematic Co-operation on the part of different Societies, so as to occupy the Whole field.* Rev. C. Douglas, LL.D.

CHINA'S MILLIONS.



THE LESSON.

[From the Graphic.]

Report of the Missionary Conference

HELD IN SHANGHAI, MAY 10th-24th, 1877.

Abridged from "The Celestial Empire."

THE large room of the Temperance Hall was well filled on Thursday morning, May 10th, by an influential and very representative body of missionaries, gathered from all parts of China, to open a Conference on matters connected with missionary work in this land. If doubts remained in the minds of a few as to the likelihood of the success of such a gathering, they must have been speedily dispelled on witnessing the earnest and united spirit which characterized all the first day's proceedings. The occasion was one which might well excite the most unsympathising spectator. Never before has such a Conference been held; and one of the most striking proofs of the rapid advance of this country in western civilisation is afforded by the fact that such a Conference

is possible: a few years ago the means of communication between the various missionary stations did not exist. The proceedings were opened by a sermon from the Rev. J. V. N. Talmage, D.D., of Amoy. As one of the oldest missionaries in China, Dr. Talmage would always command deserved respect; but the profound attention throughout was evident proof of the interest excited by his masterly and powerful discourse, notwithstanding that it dealt with so well worn a topic as our Saviour's command to evangelise the world.

In the afternoon some time was occupied in the transaction of business, such as the appointment of Chairmen and Secretaries, and other officers, and in the adoption of rules for the conduct of debates; after which Mr.

Griffith John, of Hankow, read a deeply impressive paper on "The Holy Spirit in relation to Missionary Work." Mr. John has a very "intense" manner of speaking, and at times the feelings of the audience were wrought up to the highest pitch. The whole paper was as spiritual and practical as it was thoughtful and suggestive, and produced a most marked impression, which found utterance in an earnest, pointed prayer by Mr. Hudson Taylor.

In the evening there was an equally large and attentive audience at Union Chapel, to listen to Rev. Dr. Nelson on the necessity of Entire Consecration; and the impressions produced during the previous part of the day were strengthened and intensified by the devotional part of the service, as well as by the wise remarks of the speaker.

May 11th.—The actual work of the Conference commenced on Friday morning, the first half-hour being reserved for devotional exercises, led by Mr. Mills, of Tungchow; after which Dr. Williamson read a paper on

THE FIELD OF LABOUR IN ALL ITS MAGNITUDE.

In a few comprehensive remarks, which drew forth frequent applause, the author ran over the principal physical, mental, and spiritual characteristics of China; and, without being carried away by generalities, managed to take a wide and far-reaching survey of the whole field of labour from a missionary point of view, and to deduce several practical and pointed lessons as to the requirements of the work. A more useful paper could hardly have been placed at the commencement of the Conference.

It was followed immediately by a paper of a very different kind, by the Rev. J. Legge, D.D., on

CONFUCIANISM IN ITS RELATION TO CHRISTIANITY.

This paper, which was read by the Rev. W. Muirhead, dealt entirely with the teachings of Confucianism concerning (1) God, (2) man, (3) social and moral relations. Perhaps the fact that Dr. Legge is in England accounted for the presence of a few very pointed remarks in the paper concerning the proper name for God; as it had been tacitly understood that this disputed point was not to be made a "bone of contention" in the public discussions of the Conference. It surprised no one acquainted with Dr. Legge's views to find him advocating the idea that the Shang-ti of the classics is the God worshipped in Christendom; but it was generally agreed that it was unfortunate the question was alluded to. Dr. Blodget was called upon as the first speaker, and in a few dignified sentences he expressed his dissent from the special views of the paper that had been read. Mr. Wylie pointed to the actual effects of Confucian teaching, as exemplified daily in the moral character of the Chinese, and contrasted its powerlessness to raise the moral tone of a nation with the living energy of Christianity. Mr. Mateer thought Confucius and other sages responsible for the practical atheism which prevails in China. The discussion now turned in some degree to the question as to the extent in which the Confucian classics might be beneficially used in public preaching, and in schools for the young; and Dr. Williamson dwelt with some effect upon the many excellences of Confucianism as a system of self-effort, an attempt to show man how to rectify himself. Dr. Talmage showed that the great defect of Confucianism was that it did not recognise man as a sinner, and said that he quoted the classics in his preaching to illustrate, not to prove. Mr. Gough attributed the prevalence of untruthfulness among the Chinese to the defects of Confucius in this respect, both in his teaching and in

his practice. Other speakers, as Mr. Hudson Taylor, Mr. Stanley, and Mr. Baldwin, pointed out deficiencies in the teaching of Confucianism, and urged the need of presenting Christ as a Saviour, rather than combating the errors of native systems. Altogether, the discussion showed a high, though discriminating, appreciation of the excellences of the Confucian writings.

In the afternoon, Dr. Edkins read a very learned and thoughtful paper upon the

POPULAR ASPECTS OF TAOISM AND BUDDHISM.

The writer traced the historical development of both systems of belief, and illustrated their present influence over the people. In the subsequent discussion Mr. Partridge referred to the disastrous hold that Buddhism has over the whole of Siam, entering into every family, and ruling in every relation of life. Mr. Wylie excited much interest by referring to the aggressive features of Buddhism as exhibited at the present time in Japan, and stated that the Japanese had opened a preaching hall in Shanghai for the dissemination of their doctrines. The use of quotations from Buddhist or Taoist sources for Christian purposes was urged and illustrated by both Dr. Edkins and Mr. Wylie, and Mr. John dwelt upon our indebtedness to Buddhism for the use of many of our religious terms, as well as for the existence of many religious ideas at the present time among the Chinese. Without it they would have been materialists, and unbelievers in a future state. Mr. Mateer and Mr. Crawford charged Buddhism with propagating two false ideas: the one metempsychosis of the soul, and the other that those who enter any religion should live by it.

A statement having been presented concerning the distress prevailing in Shantung, the session was closed with earnest prayer for the destitute, and for those labouring among them.

May 12th.—After the devotional exercises, which were conducted by the Rev. R. Lechler, of the Basel Mission, the Rev. W. Muirhead read a paper on

PREACHING TO THE HEATHEN: MATTER AND MANNER.

The writer dealt chiefly with general principles, and considered the authority and import of the Gospel as the matter of preaching. As to manner, he urged it should be the best possible, earnest, affectionate, direct, and catechetical; and each point was presented with great earnestness and force. Mr. Lechler spoke of the difficulty of arresting the attention of a heathen congregation, and Mr. Lyon added that the preservation of one's temper was essential to success. Dr. Blodget mentioned the advantage he had found in praying with his hearers after the close of the preaching. Mr. Hartwell said the Chinese had little idea of personal immortality, and thought that missionaries were too anxious to present too many ideas at once in their preaching, and so confused their audience.

The afternoon meeting was devoted to the consideration of

ITINERATION,

upon which subject two papers had been prepared. The first was by Rev. B. Helm, of Hangchow, and was exceedingly valuable, because of a practical character. It dealt with various methods of itineration, advised the use occasionally of a tent similar to those used by native doctors, and urged that itineration should be systematic to be effective of good. The other paper was by Rev. Hudson Taylor, of the Inland Mission, and embodied the results of the long experience of this missionary in this branch of work. Throughout he secured the deepest interest of his audience, as he urged

the manner and value of itineration as an evangelical agency, not as opposed to, but as preparing the way for more settled labour. Mr. Taylor considered a long course of evangelistic itinerating labour in any district almost indispensable before the Gospel would take root and flourish.

The discussion which followed brought out many very useful suggestions; as, for instance, Dr. Williamson's, that preaching should come first, and colportage second; and that a great use ought to be made of outward familiar objects in teaching. He also urged the importance of prayer for guidance in all evangelistic tours. Dr. Talmage mentioned the use made of sheet tracts and native agency at Amoy. Mr. Dodd urged care in not interfering with the business of shopkeepers when preaching on the street; and he and other speakers dwelt upon the supreme importance of distributing copies of the New Testament with explanatory tracts and comments. In a stirring speech Mr. Mackenzie urged the need of prayer and of a wise use of native agency in this work.

In the evening the discussion upon the subject brought forward in the forenoon was resumed, and was of an exceedingly interesting and practical character. Mr. Sheffield and Mr. Goodrich both addressed themselves chiefly to the necessity of special preparation before preaching. Mr. Foster thought missionaries were too ignorant of the amount of sin which existed around them, and urged a more persistent representation of the great themes of righteousness of life, and of judgment to come. Mr. Woodin spoke of the importance of a modest manner in urging such truths, and deprecated anything which savoured of superiority. Dr. Edkins urged a careful study of the motives and modes of thought of the Chinese. Finally, in a speech of great power, Mr. John showed the value of preaching a living, personal Saviour, a Saviour from all sin, now and always, and testified to the good results he had obtained from talking with, rather than preaching to, his hearers. He insisted upon the importance of missionaries preaching continually—preaching everywhere, making it their one life-duty to preach. The hour of adjournment arrived before the subject had been exhausted; but the feeling was universal that time could not have been better spent than in the consideration of this important topic.

On Sunday there were special services at Union Chapel in connection with the Conference, the preacher in the morning being Rev. G. John, and in the evening Rev. Dr. Blodget.

May 14th.—The Conference met as usual at half-past nine, and spent the first half-hour in devotional exercises, led by the Rev. S. L. Baldwin, of Foochow. These preliminary half-hours have been gaining in interest and value from the commencement, and have been found an occasion of much quickening to those present. Those who have taken part have offered short, pointed, and earnest petitions, which have been interspersed occasionally with a verse or two of an appropriate hymn, or of Scripture. The first paper upon the programme was one by Dr. Kerr on

MEDICAL MISSIONS,

which was read in his absence by Dr. Graves. It was urged that hospitals at home might aid in the support of hospitals in heathen lands; but it was not clearly stated what part such medical work was to play in missionary operations, so that the paper was rather on medical work among the Chinese than upon medical missions as an evangelizing agency. The paper which followed this, by Dr. Gauld, of Swatow, gave much

greater satisfaction in this respect. The writer, after alluding to the absurd theories of the Chinese regarding medical science, advanced at once to a series of practical suggestions as to the best mode of carrying on medical work in this country, and the way in which this can be made subservient to the highest interest of Christianity. He was loudly cheered as he emphasized the supreme importance of medical missionaries regarding the conversion of the heathen as distinctly the aim and effort of all their labours, as their ordained brethren do; he proceeded to show how such directly evangelizing operations could be carried on by the medical missionary without encroaching upon the time he was bound to devote to the bodies of his patients; and concluded with the expression of a strong and deep conviction that the need, in this, as in every department of Christian work, was more prayer, and more consecration to Christ. In the discussion which followed Mr. Muirhead mentioned in terms of encomium the medical work that has been carried on for some years by Dr. Johnston, in connection with the Chinese hospital in Shanghai; and Mr. Baldwin gave a statement of the very successful and valuable labours of Miss Trask, M.D., among the women of Foochow. So marked have been the results of her work, that in one street the inhabitants invariably rise and bow to the ground as she passes. It was felt on all hands that female medical missionaries might accomplish great good in China.

There was another paper on the programme, prepared by Miss Woolston, of Foochow, upon

FEET BINDING,

which gave rise to a considerable amount of discussion. The paper dealt with the difference between a large and a tiny footed woman; the universality of the custom of foot binding and its evil effects; each point being illustrated in an apt way by quoting the opinions of natives themselves. The question was, What shall be done? and the speakers who took part in the discussion seemed to feel the difficulty of meeting the case. Dr. Talmage—whose genial face is always welcomed—naïvely confessed his shortcomings in not having preached against the evil more, and stated that an anti-foot-binding association had been formed at Amoy. He created great amusement, however, when he stated that most of the members of this association were men or old women who had no children, or whose daughters were grown up. There was still more laughter when he said young men were allowed to join the society. He had not much faith in such associations, but he thought this might be of use in pledging the members to a certain course, and in the creation of a public sentiment on the matter.

In this morning's session the difficulty of finding time for all the business of the Conference was painfully felt, and proposals to extend the length of the sessions were regarded with general approval. In every instance, so far, there has been a tendency in the discussions to overflow the limits of the time allowed, and the five minutes' speeches of those who have taken part have been felt to be, for the most part, almost as valuable as the papers themselves. In the afternoon the session commenced with a paper by Dr. Happer, of Canton, on

WOMAN'S WORK FOR WOMAN;

or, as the writer preferred to state it, for Christ. The paper was a lengthy one, and dealt with the various agencies of schools and visiting that might be employed in dealing with Chinese girls and women; but the *pièce de résistance* of this session was incomparably the carefully prepared, suggestive, and eminently practical paper by Mrs. Crawford, of Tungchow, which dealt with

the same question. It was especially valuable as the result of a long and intimate acquaintance with all the details of this branch of missionary work, and was listened to with many signs of approval. Great interest was excited by a valuable speech by Miss Field, who, in response to many calls, detailed the character of her work among the women at Swatow. Her plan is the employment of Bible-women, whom she selects and trains, and sends out into country stations, visiting them at regular intervals, and superintending their work. The speakers who followed insisted upon the necessity of converting the mothers of China if we wished to convert the country.

May 15th.—The session this morning was almost wholly occupied in listening to papers connected with

SCHOOLS AND EDUCATION,

prepared by the Rev. R. Lechler, of the Basel Mission, Honkong, and by the Rev. C. W. Mateer, of Tungchow.

ledge, and an accurate and deep knowledge, of Western sciences. The day must come, and it was not far distant, when there would be a demand for them all over the land, and it was far better that Christian missionaries should be the channels of communication than that the Chinese should be allowed to acquire their knowledge of the sciences at the hands of those who might turn them into weapons for the destruction of the Christian faith. The next paper was a much shorter one, by the Rev. E. H. Thomson, upon the advantage of common Day Schools; and he was followed by the Rev. Y. J. Allen, who bore the testimony of eleven years' experience to the fact that the Chinese were not antagonistic to Christianity, but only neutral.

In the afternoon three more papers bearing upon the same subject were read; the first by Mrs. Gough, upon Female Day Schools, and the other two by Rev. S. Dodd and Miss Lawrence, upon Boarding Schools. In the animated discussion which followed, there was a con-



A CHINESE RIVER SCENE.

The first paper, which was very carefully prepared, dealt principally with the plans adopted in the German missions in Southern China for the education of the young. Formerly Mr. Hanspach had extensively subsidized native schools, visiting all such regularly and imparting Christian instruction, and the plan had not been without results; but latterly, owing to want of men, and more pressing demands upon their time, this had been allowed to fall through. The Basel school system embraces industrial training, but does not devote much time to the teaching of Western science or arts.

The next paper, by Mr. Mateer, was one of the ablest and most elaborate and exhaustive essays that have yet been read before the Conference. It dealt with the whole subject of education in a far-reaching and most comprehensive manner, and, as was expressed by several afterwards, the arguments in favour of missionaries devoting some portion of their time to this work have never before been put so forcibly or so well. The writer dwelt upon the need of giving the Chinese a know-

siderable divergence of opinion upon various points, such as the gratuitous education of the young, subsidizing mothers for sending their children, and especially upon the advantages or disadvantages of teaching the Confucian classics. One of the advantages of such a Conference is that there is opportunity for the ventilation of conflicting opinions, while nothing is done to fetter the action of any member. And it is worthy of notice how perfectly free from all bitterness or personality all the discussions upon the most keenly-contested points have hitherto been. Nothing could exceed the harmonious and perfect good feeling which has prevailed from the commencement. As on former sessions, there was a far greater disposition to speak than the time permitted to be indulged, and the chairman's bell had to cut short the remarks of many who were loath to retire with an unfinished sentence. There are not wanting signs that the Conference is likely to result in a considerable amount of practical good, and committees have been appointed for various important objects, such as the drawing up of a

fervent appeal to all Christian lands for more men for the work, for the compilation of a hymn-book for general use, and for taking steps to divide the field of labour among the various societies, so as to economise the missionary strength as far as practicable.

May 16th.—The devotional exercises of this morning were conducted by the Rev. D. Hill, and commenced at 9 a.m., instead of 9.30, after which papers were read by the Rev. C. C. Baldwin, D.D., of Foochow, and the Rev. C. Goodrich, upon

CHRISTIAN LITERATURE,

what has been done, and what is needed, and upon the importance of a vernacular Christian literature.

In the afternoon, after the usual half-hour spent in prayer, two papers were read on

SECULAR LITERATURE,

by Rev. Dr. Martin, of Peking, and by Rev. Y. J. Allen. Dr. Martin argued that missionaries might legitimately devote a portion of their energy and time to the creation of this literature, and the following departments were marked out as needing contributions—1st, history and geography; 2nd, the physical sciences; 3rd, mental and moral sciences. The writer contended that superstition in China, as in the West, would be more readily overturned by the advancement of true views concerning science than by religion, and then, by argument and illustrations, showed how all that benefited the mental or physical condition of a people was directly conducive to the propagation of Christianity. Mr. Allen, who followed, addressed himself principally to the necessity of guiding the periodical press of China, and his thoughts were well weighed and convincing. Various other speakers following urged the value and importance of a high-class secular literature. It was evident, however, that there was a strong feeling in another direction, and this found expression in the subsequent speeches. Mr. Lyon questioned the usefulness of such publications on the ground that they were not extensively sought after, and Messrs. Taylor and John, who followed, carried their objections further still. While allowing the great value of all literature and science as promoting the culture of a people, yet the object before missionaries was not culture but the salvation of souls, and the Chinese needed to know about God and about sin far more than about the formation of the rocks or the names of the stars. This information others might give them, but there were too few already devoted to the propagation of the Gospel for the energies of any to be diverted to other work, unless he had a special calling thereto. The discussion throughout was very animated, though, as on all previous occasions, no divergence of opinion, however marked, interrupted the perfect harmony of feeling that prevailed. An evening session was held, and, as on a previous occasion, the debate turned chiefly upon the work and aim of a medical missionary, Doctors Macartee and Macgowan contending that the two duties of preaching and healing could not well be combined in one man. No one could do two things well; each was sufficient in itself to absorb all a man's energies. On the other hand, subsequent speakers, among them Dr. Johnston and Mr. Hudson Taylor, urged the paramount necessity of a medical missionary not neglecting the spiritual aspect of his calling. An interesting feature of the discussion was the speech of Dr. Su Vong, of the Arsenal, who took the same side, and urged his points with great force, in excellent English.

A very interesting meeting of ladies was held in the room adjoining the Temperance Hall at two o'clock. The subject of discussion was "Work for Heathen Women." There were some very excellent speaking on

the part of those who have had experience in this work, and a variety of judicious suggestions were thrown out for the benefit of those desiring to engage in it. A series of resolutions were adopted urging Mission Boards at home to send out more single ladies to work in this field.

May 17th.—The devotional exercises this morning were conducted by the Rev. A. E. Moule. The Rev. J. W. Lambuth read a carefully-prepared paper on

THE STANDARD OF ADMISSION TO FULL CHURCH MEMBERSHIP,

in which he detailed the plan pursued in his own mission. A probation of six months or more was insisted upon, and all applicants for baptism were placed under regular instruction, and met at intervals for prayer. The non-observance of the Sabbath was regarded by the writer as a serious bar to admission to the church. He considered it wise to exact a promise from candidates to contribute something to the support of the Gospel, and that entire abstinence from the use of opium should be insisted upon. In conclusion, the importance of setting a high standard before the church at the outset was dwelt upon in an earnest manner, and the writer urged the necessity of great care and wisdom in all admissions to the church. The paper which followed, by the Rev. C. A. Stanley, of Tientsin, dealt with the same subject. The writer illustrated the prevalence of superstitious customs pervading every relation and duty of life in China, and the consequent need of guarding the Church from becoming corrupted. The following rules were laid down as a guide to admission to the church: To insist upon, 1st, A degree of knowledge of primary truths; 2nd, Abandonment of sin in every shape and form; 3rd, The acceptance of God with all the heart, in the three-fold work of the Trinity; 4th, An unqualified obedience to the commands of God. Among these the observance of the Sabbath was regarded as of great importance.

Mr. Fitch urged that we ought not to insist upon the observance of the fourth commandment as a matter of law, but rather of love, and while holding strongly the necessity of its observance, pointed out the practical difficulties in the way of the Chinese complying with it. This was contested by Dr. Talmage, who said the converts ought to be taught to trust God with the care of their bodies as well as of their souls, and that, however poor, it was better they should observe His commandments than work on the Sabbath for their livelihood. Mr. Moule asked by what law in the Bible any one was justified in making money contributions a condition of church membership, and mentioned the practical difficulties attending the opium question. He considered that in some cases to abandon opium meant death, and thought that where it was certified that opium was a necessity of life we should follow the example of the Roman Catholics and allow a certain latitude. Mr. Dodd and Mr. Helm addressed themselves to the Sunday question, the former urging liberality of thought in the matter, the latter advancing arguments in proof of the perpetually binding nature of the Sabbath. He also stated that it was found advisable at Hangchow—whenever possible—to insist upon ability to read the Bible before admission to the church. The Rev. F. F. Gough, of Ningpo, then read a paper upon

THE BEST MEANS OF ELEVATING THE MORAL AND SPIRITUAL TONE OF THE NATIVE CHURCH.

The writer laid down the following propositions—that the members should be instructed faithfully in the word of God, that a high standard of Christian love should be encouraged, that the duty of holy fellowship should be insisted upon, that the converts should be stimulated to

much prayer, that all spiritual gifts in the church should be used, that the besetting sins of heathen nations should be guarded against, that there should be quick discernment of errors in doctrine and practice, that church discipline be enforced when necessary, that the converts be taught to exercise watchfulness over each other, that the church ought to be self-supporting and to act on outsiders, and finally that an earnest love to the Lord Jesus should prevail. Under each of these heads much advice was given, the result of a mature experience. The next paper was by the Rev. H. L. Mackenzie, of Swatow, and dealt with the same subject. As on each occasion when Mr. Mackenzie has addressed the Conference, his remarks were characterized by a high spirituality of tone as well as by much practical wisdom. He divided his subject under three heads: 1st, Pains-taking instruction in the word of God; 2nd, Prayer on behalf of and with the converts; 3rd, To cultivate a high moral and spiritual tone oneself as the best means of imparting it to the converts.

The subject was resumed at 7.30 p.m. It was decided not to admit a discussion upon the Sunday question, owing to the limitation of time. Dr. Yates dwelt upon the great evil of converts or church members looking to their connection with the church as a means of livelihood. Mr. Partridge mentioned that at Swatow, in addition to requiring clear evidence of conversion before admission to the church, they insisted upon there being no outstanding debts—"owe no man anything"—and that they admitted no one who had a case with the officials. He must wait over till the case be settled. Dr. Baldwin said of all things it was most important to carry the convictions of the native church with us. At Foochow the feeling of the church was against the admission of opium smokers, and he mentioned a case in which this acted most beneficially in inducing a man to break off the habit. Mr. Crawford said at Tung-chow the unanimous vote of all church members was required in favour of every candidate before admission. He believed in strict discipline and the exalting of no other test for admission than proof of being a new creature. Mr. Lechler said he made the probation of candidates vary with differing circumstances: the one requirement was faith, and he associated the presbytery of the church with himself in testing the character of candidates. As regarded the Sabbath, the difficulty he found was in helping the members to spend the day in a profitable manner. Dr. Edkins stated that at Peking, under ordinary circumstances, a probation of three months was required. He was in the habit of teaching the native brethren right principles, and then letting the responsibility of church government rest upon them. It was better for them to legislate than for us. Mr. John dwelt chiefly upon the importance of teaching the native Christians the habit of personal communion with God, and while agreeing with all the suggestions that had been made, said that the one great need was for more faith in the Holy Ghost. Were there more trust in the living presence of God's Spirit the natives would be less dependent upon their foreign teachers. Mr. Allen endorsed these remarks, and said the natives wanted a truer conscience.

At 8.30 p.m. the hall was filled with a very large audience, who had assembled to hear a paper by the Very Rev. Dean Butcher D.D. on

THE DUTY OF FOREIGN RESIDENTS AIDING IN THE EVANGELIZATION OF CHINA,

and the best means of doing so. The paper was marked by the thoughtfulness and the grace of style which characterize all productions of Dean Butcher's pen.

May 18th.—Dr. Gulick conducted the worship of the assembly, after which Rev. S. L. Baldwin read a paper on

THE SELF-SUPPORT OF THE NATIVE CHURCH.

He enlisted the sympathies of his audience from the outset, as he dwelt in vigorous terms upon the disastrous effects of letting the natives depend upon the hands as well as upon the lips of their foreign teachers, and exemplified the great evils arising from a large employment of native agents wholly paid by the foreign societies. The paper abounded in admirable and suggestive points, which drew forth frequent and hearty applause; and almost each succeeding speaker expressed his admiration of and concurrence in the views embodied therein. The paper concluded with the general principle that we were not to pauperize the Chinese churches, and with four rules: 1st, To require each member to give according to his or her ability; 2nd, To aid poor churches, but to make it clearly understood the aid is only given temporarily; 3rd, To avoid paying preachers salaries higher than the native churches can be expected to pay; 4th, To avoid building costly churches in foreign style. The difficulty in the way of making poor churches self-supporting was fully enlarged upon, and information was sought as to the means adopted in other places to put the church on a self-sustaining basis. Dr. Yates stated that he had succeeded in making his church self-supporting. Mr. Lambuth felt missionaries were in part responsible for the want of independence manifested by the native churches. All Christians, however poor, ought to be induced to give something. Dr. Talmage stated that at Amoy they would not keep on schools which were not in part supported by the natives themselves. They had two churches entirely self-supporting. Dr. Gulick thought the views of the Conference were far ahead of the views generally entertained twenty-five years ago, and detailed the evil effects produced by a too lavish use of funds in Southern Europe. Mr. Crawford said for twenty-five years not a native pastor, preacher, or teacher had ever received a dollar from him of foreign money.

The views elicited showed that no uniformity in the rate of pay exists at present, and indicated very plainly an increasing reluctance to use foreign funds except in cases of absolute necessity.

The next paper was by the Rev. H. Corbett, of Chefoo, on the

NATIVE PASTORATE,

and among the suggestions contained in it were that native pastors shall be able and well instructed; that some pecuniary aid where necessary should be furnished to those preparing for the work; that the natives should be organized into churches and left to the care of native pastors; that pastor and people should be in close sympathy with each other, and that tender relations should exist between the missionary and the native pastors. Rev. J. Butler, of Ningpo, began to read a paper on the same subject, but was unable to conclude it within the hour for adjournment.

The Conference met again at 4.30, and after the usual exercises of worship, conducted by Rev. C. A. Stanley, Mr. Butler resumed the reading of his valuable paper on the Native Pastorate. He laid great stress upon the kind of men needed for this office, urging that they should be men thoroughly converted; converted, that is, from Confucius to Christ. They could not serve two masters. He deprecated the apologetic tone too often adopted by native preachers when speaking of Christianity, as though it were only supplemental to Con-

fucianism. No greater evil could befall China than a hireling ministry. Men of spiritual power were needed. There was no lack of intellect: what was needed was more spirituality. In speaking of the best way of training a native ministry, Mr. Butler thought too much regard had been paid to boarding schools as a source of native ministers. Men turned out of foreign boarding schools knew too little of the ways of thought and habits of their countrymen, and were regarded with suspicion. Let youths be educated in native schools, and when thoroughly impregnated with the spirit of the Gospel they would prove the best men. The last topic he mentioned was the best method of securing the support of this pastorate. Two plans were mentioned. 1st.—The creation of a fund from foreign and native donations, and supporting the pastor from the interest on this. 2nd.—The payment of the pastor from year to year, as the Lord prospers the members. Dr. Edkins said that after 15 years' work they had succeeded in obtaining a self-supported native pastor in Peking, who received 10 dols. from the church, aided by subscriptions from the foreign missionaries. He questioned the remarks that had been made concerning Confucianism, and would rather urge on the missionaries and the native preachers to think carefully of the way in which they spoke of the great sage of China. Mr. Dodd agreed that whatever Confucius taught that was true ought to be laid hold of. He did not think there was any evidence for Mr. Butler's theory that the Chinese would believe a man taught in his youth in the mission schools less readily than one who had not been. Mr. John said the ideal pastor of China was an educated, scholarly man, full of the spirit of God. Such a one would be more influential than one of equal piety, but ignorant of his own classics. He feared indeed some preachers spoke of Christianity as though it were a patching up of Confucianism, but he would not, on the other hand, have them decry Confucius. If the preachers were to have enthusiasm, the missionaries must have it themselves first. Icebergs could give no heat. He thought native evangelists might be supported or aided by home societies, and the pastors be paid by the churches they were over. If a church could not support a pastor wholly, let some holy man in business be induced to give a portion of his time to this work. Dr. Talmage did not think there were many cases of native preachers doing their work for the sake of money. He believed Chinese Christians were as liberal as Christians at home. They had had two pastors supported by native churches at 14 dols. a month each, for the last eleven years. Was that penurious?

The following resolutions were passed: 1.—That Dr. Williamson, Dr. Edkins, and Mr. Allen be appointed a Committee to report upon the religious periodical literature in Chinese. 2.—That Mr. Baldwin be requested to prepare a short tract in simple Wên-li relating to the duty of the self-support of the native church.

The following were appointed to arrange a uniform system for representing Chinese sounds in Roman letters: Bishop Burdon, Dr. Douglas, Mr. Chalmers, Dr. Edkins, Mr. Goodrich, Mr. Lechler, and Dr. Scherchewsky, and they were authorised to obtain assistance from foreign Chinese scholars not connected with the missionary body.

May 19th.—The devotional exercises were conducted by Rev. T. Bryson, after which Rev. T. P. Crawford read a paper on

THE ADVANTAGES AND DISADVANTAGES OF THE EMPLOYMENT OF NATIVE ASSISTANTS.

He considered that their employment is inconsistent with the object of missionaries. In support of this

proposition he traced the uniform practice of Scripture, both in the Old Testament and in the case of the apostles and evangelists in the New. 2nd, It prevented the growth of a healthy sentiment in the church. 3rd, It works under the most unfavourable conditions. The natives considered church funds an inexhaustible treasury, and as supplied by persons rolling in wealth. 4th, It was objectionable on ecclesiastical grounds. The relation between a bishop and his clergy, or between a pastor and his people, ought to be spiritual, but here this was reversed. The bag was the tie. Each of these points was argued with great skill, and the whole was an elaborate argument for the views with which Mr. Crawford's name is generally associated. The paper was received with much greater favour than Mr. Crawford apparently had expected, and he was warmly cheered at its close. Rev. N. Sites, of Foochow, had also prepared a paper on the same subject, which was read by Mr. Baldwin. He urged the following reasons against employing natives. 1st, The unconverted regard the agent employed as insincere, a hireling of the foreigner. 2nd, The native church regards the foreign missionary, not the foreign-paid pastor as the actual head, and thus the native pastor loses influence. Unless employed by the missionary, the members see no need to work for Jesus. 3rd, The native agent himself loses courage and zeal; he is adverse to change from foreign to native support, and thus becomes the greatest barrier to a self-supporting native church. (It might perhaps be added that he lacks independence, and becomes a feeble echo of his employer.) Rev. S. L. Baldwin said he would not deprecate the employment of native agents, only the responsibility of choosing them ought to rest with the church. Dr. Blodget deemed that the principle of a community of goods was still binding, namely the duty of supplying the wants of the needy. Why should race distinctions destroy this principle? There was no law to prevent a church in Shantung supporting a native missionary in Shansi, and what law should prevent Christian England or America supporting a native preacher in any part of China? He did not see how missionaries living in comparative ease and comfort could refuse to aid their native brethren living with mud floors to their huts. Mr. Mateer was on both sides of the question. Mr. Crawford's theory was right, but required modification. It was not merely the natives themselves who were reproached for doing their work for the sake of their rice; all missionaries were under the same imputation. The Chinese judged us to be actuated by mercenary motives only. The logical deduction from Mr. Crawford's essay was to descend to the Chinese level, eat Chinese food, and live in the same way they did. The discussion became an extremely animated one at this point, several speakers rising at once, and the contradictory views that were expressed causing some friendly excitement. Mr. Dodd urged the principle that those who preach the Gospel should live of the Gospel. The native ministry in China would compare well with the foreign ministry in preaching power. Were those who had cost the church at home thousands of dollars before they were able to open their lips in Chinese to refuse to employ a native who might cost a hundred dollars a year, for fear of teaching the church avarice? Mr. Lyon held the principle that the people of any country ought to contribute to the support of the propagation of the Gospel in their own country; and he thought the Chinese ought to contribute therefore to his own salary. He then compared the results of the two systems, greatly to the advantage of Mr. Crawford's. Mr. Roberts urged that it was not the adoption of Chinese clothes or habits that would make

them feel our self-sacrifice, or oneness with them, but constantly exhibiting the spirit of Christ.

Rev. Dr. Graves read a paper on the subject—

HOW SHALL THE NATIVE CHURCH BE STIMULATED
TO MORE AGGRESSIVE CHRISTIAN WORK?

Dr. Graves urged that all should be set to work, the responsibility of each one should be insisted upon, and there should be special seasons of prayer, when reports of the work being done might be handed in. Mr. Baldwin stated that at Foochow they put all the Christians into Sunday School, and had found much help in the International Sunday School lessons which were regularly translated into Chinese. They set all to work and kept them at it. At certain periods they held night meetings for about a week, at which the foreign missionary preached, and was followed by the native helpers. They had experienced difficulty in getting the neighbours into church, but now they sent out the members to invite them in, a plan which had been very successful. Mr. Mills said they had brought this matter before the church at Tungchow, and each member promised to spend one hour every Sunday in service for the Lord. The hour chosen was from ten to eleven a.m. This time was spent in visitation, conversation, etc. They had semi-monthly meetings to hear reports on the work done. Each one was called on to state what he had been doing, and if any failed to respond he was waited upon by a Committee. Dr. Yates said the best way was to lead, not to teach the church only. He had found the memorizing of Scripture by the converts very beneficial. Every Sunday some five or six mounted wheelbarrows, and went into the country to do religious work. One woman had done this regularly for a long time, and took her nieces with her to sing. The result was he had baptised lately six persons at the place she had visited. Mr. Lechler bore testimony to the work of the converts in the Basel mission, and said the success of their mission had been mainly due to the native Christians. It was to them he looked for the evangelization of China. Mr. Moule advised that information be regularly given to the church of the aggressive work carried on by others. Mr. Lambuth urged the more careful study of the Bible upon the native Christians as the true stimulus to work. Mr. Gough found it useful to take some of the Christians occasionally with him on his evangelistic tours, and thus practically led them in the work. Dr. Douglas said that at Amoy every new station that had been opened was owing to the natural progress of the work. The work spread through the natives themselves, by conversation and ordinary methods, and the whole time of the foreign missionary was absorbed in training native agents to superintend these stations, and in watching over the churches that had been formed.

This closed the discussion, and Rev. A. E. Moule was called upon to read the next paper on

THE USE OF OPIUM AND ITS BEARINGS ON THE
SPREAD OF CHRISTIANITY IN CHINA.

Mr. Moule commenced by referring to the undoubted fact that opium was a hindrance to Christian work. Like all other vices it deadened the moral sense, and made the reception of truth more difficult. He then considered the question, how the Chinese came to use this drug, and traced the history of the whole subject. In passing he noticed a frequently repeated mistake on the part of those who defended the opium trade. It was assumed that the aim of those who were opposing the trade was to cure the Chinese of the drug. The aim was not this, but to rid England of the disgrace attaching to the trade. China must cure herself. By a series of quotations from

members of the Government and other officials, it was shown that the trade had never been defended upon moral grounds, and indeed that it was universally conceded that on such grounds it was indefensible. The first introduction of opium into China was carefully considered, and after a survey of the evidence on either side it was held that there was hardly any proof of the extensive use of opium before it was brought from India. The argument that had been used so often, that opium would not have been brought had not the habit existed previously, was skilfully combated. This was hardly an argument for a merchant to use, said Mr. Moule; for the whole theory of commerce rested upon creating a demand for the articles you wished to supply. The growth of the Indian trade was next reviewed, and was characterised as immoral in its origin, and injurious in its continuance. Objections to its suppression were dealt with, and it was contended that England must take the initiative. If the trade were suppressed, it was shown that China was well able to put a stop to the internal growth and consumption of opium. The paper concluded with two practical suggestions: that all who had not done so should join the Anglo-Oriental Society for the suppression of the trade, and also that this tremendous obstacle to mission work should be made a special matter of prayer. The details and statistics with which this excellent paper abounded were handled in a most masterly manner, and the facts presented with eloquence and force.

In the discussion which followed several facts were mentioned of interest and value. Dr. Graves and other speakers referred to the existence of native anti-opium societies. The extent and prevalence of the evil were fully illustrated. The terrible growth of the curse was solemnly impressed upon all interested in the subject: as at Soochow, where it is estimated that there are now six or eight opium smokers out of ten adult males; that there are no less than five thousand opium lamps burning in public places of resort, and at an average of seventy cash a day spent by each smoker, there would be 2,500,000 dol. spent annually in that city alone on opium. Thirty years ago there were only five or six opium dens in the city. Nineteen out of every twenty employed in the yamens smoked opium. The attitude to be assumed by the Christian church towards this vice was next discussed, and a decided opinion was expressed by all who spoke that the native church must be kept clear of the evil at all costs; that on no account must the tone of the church be levelled down to accommodate the vices of the people. In conclusion Dr. Douglas, Mr. John, Mr. Mateer, Mr. Moule, and Mr. Lechler were appointed a committee to see what action could be taken by the Conference in the matter.

May 21st.—Dr. Talmage conducted the worship of the assembly, after which Rev. Dr. Yates read a paper on

ANCESTRAL WORSHIP.

Ancestral worship was the principal religion of the Chinese. All other systems were its adjuncts. The main object of ancestral worship was to avert trouble and secure good by offering sacrifices to the dead. It was a more potent system than any other, and presented the greatest barrier to all progress, extending to all classes, and exercising influence in every department of life. Illustrations were freely given of the extensive ramifications of this system in all directions, from the Emperor on his throne to the lowest peasant. The exact nature of Chinese beliefs in this respect was next considered. It was shown that the Chinese held to a perfect correspondence between the world of light and that of

darkness. There were similar needs, similar institutions, a similar government, and similar rewards and punishments hereafter as here. The government of China is the model of the theory of government supposed to prevail in the other world. There as here there is a chief, or presiding ruler, with all his subordinate ministers, each of whom has his retinue, his palaces, and his officers, corresponding to the yamens, runners, and executioners on earth. The paper, which abounded in illustrations of the various points, closed with a statement that this ancestral worship is the root and essence of all idolatry in China. Rev. C. Hartwell followed with a paper on

ing virtue of the Chinese. The next paper was read by Rev. J. A. Leyerbenger on

THE TREATY RIGHTS OF NATIVE CHRISTIANS and the duty of missionaries in regard to their vindication. To what extent should Christianity be protected by law? The beneficial results of the treaty are many, and it is only in its practical application that the real difficulties arise. The precise action to be taken by each missionary in any difficulty must depend upon all the circumstances of the case. Dr. Edkins thought the toleration clause had worked most happily and well, and in



CHINESE AGRICULTURE.

QUESTIONABLE PRACTICES CONNECTED WITH MARRIAGE AND FUNERAL CEREMONIES.

Some such, it was said, still linger among Christians. Rev. Mr. Sheffield followed on the same subject, and noticed some superstitious observances connected with betrothal and marriage, as the shooting of three arrows at the bridal chair, bowing to heaven and earth, and the worship of ancestors by setting up tablets of the dead. It was deemed to be more easy to induce them to give up the worship of idols than this. Mr. Moule said the exact parallel between the seen and the unseen world in the minds of the Chinese constituted the great difficulty of dealing with this subject. Certainly great tenderness and caution combined with firmness were needed. He had no doubt as to the duty of forbidding ancestral worship absolutely, but the question must be treated carefully, because filial reverence was the great distinguish-

this, as in the Chefoo Convention, he saw the overruling Providence of God. The Margary proclamation had already been the means of effecting great good. This remark was confirmed by Mr. Moule, who said that officials as well as the people generally understood the treaty as directly favourable to Christianity. Dr. Talmage also referred to the benefits derived from the Treaty, and especially to the proclamations of the American Consuls at Fochow. Mr. John said the converts should never be assisted unless they had a substantial case of religious grievance. It had been urged by some that we should let the Christians alone; but we ought to treat them as we treat ourselves, and what should we do if our house was burned, or our furniture destroyed?

May 22nd.—After the usual exercises of devotion, conducted by Rev. J. L. Stuart, Rev. J. S. Roberts read a paper on

PRINCIPLES OF TRANSLATION INTO CHINESE.

The paper was marked by careful thought and felicity of expression, and was a scholarly exposition of the best mode of translating works into Chinese. Dr. Williamson did not as a rule believe in translations, excepting in the case of the Bible. The Chinese idiom was so different from the idiom of western nations that the best way was to read the subject carefully up, and make an original compilation. Such books would be more effective than translations.

Rev. Dr. Talmage read the next paper, on the question,

SHOULD THE NATIVE CHURCH IN CHINA BE UNITED ECCLESIASTICALLY, AND INDEPENDENT OF FOREIGN CHURCHES AND SOCIETIES?

This question he preferred to word as follows: What should be the relation of the Chinese churches to each other, and to the various foreign churches and societies by whom they have been gathered? He said the relation should be as intimate as possible. Our Lord's design is for the unity of the church. There was a movement going forward with increasing rapidity towards unity. But he by no means advocated any external unity which involved the surrendering of principles deemed true by any. Freedom of thought was incomparably better than external uniformity without this freedom. Such a Conference as this shows how substantially one all are. The writer then described the plan that had been adopted at Amoy by the various Presbyterian missions to form one Presbyterian body.

The discussion upon Dr. Talmage's paper was commenced by Mr. Baldwin, who said he was delighted at the genuine catholicity which pervaded the paper just read, and manifested throughout the Conference. Mr. Bryson said it had been urged as the reproach of Protestants that they were divided into so many sects, and a standing comparison was drawn between them and the Roman Catholics. But there was more unity in the Protestant church than in the Roman Catholic. The Roman church could never unite in a Conference as the Protestant missionaries had been doing. Mr. Crawford was glad to say steps were being taken to unite all the Baptists in China. Mr. Muirhead felt there ought to be a closer identification between our churches; for his own part he agreed with every system, and thought each form of church organization authorised by Scripture. Dr. Douglas said the only obstacle to a united church was the absurd connection maintained with the church at home. He foresaw a great danger in this. If any difficulty were to arise in the church, and it were referred to the Archbishop of Canterbury, or to the General Assembly for settlement, it would make a most injurious impression upon the government of China. It would repeat the disastrous mistake of the Roman Catholics referring their difficulties to the arbitration of the Pope. Dr. Yates said the churches were not yet ripe enough to rule themselves, and manage their own business. Mr. Mateer said the greatest difficulty arose from the home churches, who were jealous of the converts made by the societies which represented them being merged into one body. Denominational feeling at home ought to be sacrificed for the sake of the unity of the church. Mr. Gough sympathized heartily with the object of the speakers, but felt a great difficulty in the practical application of the views expressed. He could only repeat the words of the late Rev. H. Venn, who said, when speaking on the subject, "the native churches will ultimately choose for themselves." He would also urge that the matter be taken to the great Head of the Church

in whom all were one. Dr. Gulick said some of these matters had received a practical application in the Sandwich Islands, for there for the last twenty-five years there had been an organic union of the churches—Presbyterian and Congregational. If all drew more and more together they would not find any difficulty arising in the churches at home. Dr. Nelson said unity and uniformity were not the same. It would be a blessed thing if both were realized in the church; but at present we must not make too much of our differences. They did not divide us. There was substantial unity underneath all—unity in Christ Jesus, and nothing could sever this. The unity of the spirit in the bond of peace was a far higher attainment than mere uniformity of church polity, as exhibited in the Roman Catholic church, which was bondage, not the liberty of the spirit.

In the afternoon Dr. Douglas read a paper on the "INADEQUACY OF THE PRESENT MEANS FOR THE EVANGELIZATION OF CHINA,

and the necessity for far greater effort and more systematic co-operation on the part of different Societies so as to occupy the whole field." The claims of China were equal to the claims of all the rest of the heathen world put together. He urged more systematic co-operation by mutual assistance, and by division of the field of labour. I.—In works of a general character, such as in literary labours. II.—In working the field that was already occupied. Here the best way would be to fuse the several churches into one. Until this was done, however, let them first all mutually recognize the discipline and order of churches other than one's own. Suspicion should attach to a convert who changed from one church to another, and special care should be taken in the employment of agents who had been connected with other missions. III.—In working the field that was untouched as yet. Here a detailed account was given of the various places that would serve best as centres for new work. The whole field was surveyed in a careful manner, and it was finally urged that there was need for more combination, and for more labourers of the best description. Upon the conclusion of the paper a discussion arose as to the requirements of the work, and the class of men best adapted for the field. Some urged that only well-trained and educated men from colleges ought to be sent, others thought that there was a need for all classes. There were different kinds of work to be done; and there was danger of putting too much faith in intellectual qualifications. It must not be forgotten that Peter was only a fisherman. God might use any instrument. At the conclusion of the meeting Dr. Nelson made a felicitous speech with reference to the approaching close of the Conference and the departure of some of the members, separation from whom seemed like a personal loss, and said the result of the Conference had been to make the missionary body united as a family.

The following reports of Committees were adopted:—

I.—The Committee on Christian Literature:—

1st.—That a Committee be appointed consisting of Rev. W. A. P. Martin D.D., LL.D., Rev. Alex. Williamson LL.D., Rev. C. W. Mateer, Rev. Y. J. Allen, Rev. R. Lechler, and J. Fryer, Esq., to prepare a series of elementary school-books, suitable to the present wants of the mission schools.

2nd.—That a form prepared by the Committee and filled out with statistics of Protestant missions, be circulated among the missionaries, and that these statistics be published both in the *Chinese Recorder* and in the Records of this Conference.

3rd.—Of each tract, or book written in Chinese character not exceeding fifty leaves, it is requested that one copy be sent to each mission, and of larger books a copy for each chief station.

II.—The Committee appointed to consider the question

of the Division of the Field of Labour report as follows:—

1st.—Without seeking to interfere with the freedom of individual missionaries or the action of any Society, they recommend that the grand oneness of the Christian church in spirit and in aim should be ever before the minds of all, and that nothing should be done which would in any way originate and perpetuate the idea of strife or dissension amongst us in the minds of the Chinese people.

2nd.—That therefore the missionaries of the different churches residing in the same region should arrange to carry on their labours as far as possible in different localities.

3rd.—That in the case of sickness or absence, or on other occasions calling for assistance, missionaries should supply each other's need, and thus by mutual help seek to vindicate the great truth that they are brethren in Christ Jesus, and fellow-workers in the same great undertaking.

4th.—That wherever it is practicable missionaries should deliberate together, and combine in carrying on schools of all kinds, seminaries for students, dispensaries, hospitals, and such like—that, with our limited forces, the highest possible result may be attained.

5th.—That in the event of societies not hitherto represented entering the field, they be recommended to occupy one or other of the newly opened ports, or one of the provinces as yet unoccupied.

The Committee consists of Rev. Alexander Williamson, LL.D., Rev. S. L. Baldwin, Rev. Dr. Graves, Rev. G. John, Rev. J. J. Gough, Rev. Dr. Bloodget.

The usual half-hour's devotional exercises were led by Rev. S. B. Partridge, after which the afternoon session of the Conference was wholly occupied with business. Various reports of Committees were adopted; a series of resolutions were passed respecting the opium trade, which it was decided should be forwarded to all the religious periodicals, as well as to the Anti-Opium Society. It was also resolved that a Committee be appointed to draw up a tract containing a short abstract of the doctrines taught by Protestant missionaries, the conditions of church membership, the objects aimed at, and the relation of missionaries to their converts; that especial prominence be given to the political relations of Christianity with China, and that in view of the misunderstanding which prevails in official quarters as well as among the people generally concerning the aims and motives of Christianity, this tract should be circulated in every direction.

May 23rd.—Rev. J. R. Goddard led the devotions of the Conference, after which a paper by Rev. W. McGregor on

THE TRAINING OF NATIVE AGENTS

was read. The writer stated that the evangelization of China must be done by the natives themselves, and therefore recommended that native agents be employed by the missions, since the churches could not support their own preachers. He then considered that an amount of training ought to be given to these native preachers, and dealt with the advantages of having trained agents. The evangelists would have a far better knowledge of Scripture than they could otherwise possess, and such men would stand on a far higher moral platform. Then, moreover, experience proved that trained evangelists are more reliable than untrained men. Their conscience is more enlightened, the trammels of superstition are more fully cast off. The next point considered was the subjects of study. Agents should be fair Chinese scholars. Then there should be instruction in the Scriptures and in primary theological truths. A good plan was to pursue the systematic study of certain books of Scriptures. Geography and rudimentary physics and mathematics were always useful. The time had not come for giving the native agents a knowledge of the original languages of the Scriptures, or of

English. Dr. Talmage said that at Amoy the missions selected young men of promise from the age of fifteen years and upwards. There was no definite time fixed for the length of the curriculum—the vacations were spent in preaching. All who wanted to become pastors were required to sign a confession of faith. Mr. Baldwin stated that at the Foochow training school, they received no one who had not been recommended by the Quarterly Conference of his own district, and required three conditions: 1st, That the candidate have gifts; 2nd, That he have grace; 3rd, That he has already proved useful. Mr. Barclay mentioned that there was another system besides that of training schools. In Northern Formosa the missionary had adopted the plan of taking a class with him into the country, and teaching them as they journeyed. There were many practical advantages in this course.

At the conclusion of the discussion a Committee was appointed to superintend the publication of all the papers read before the Conference and the discussions following in a volume, to be styled "Records of a General Conference of the Protestant Missionaries of China held at Shanghai, May 10th—24th, 1877:" together with a map of China, marking all the mission stations, and statistical tables showing the progress of Protestant missions, giving details of each mission for the years 1837, 1857 and 1877.

The final session of the Conference was held on Thursday morning, and was wholly devoted to prayer and praise. At the close of this meeting the Conference was dissolved, after a general understanding had been come to that it will be advisable to hold another Conference in ten years time.

Another account reports the last day's proceedings as follows:—

On Thursday, the 24th, the Conference separated, after a forenoon spent in devotional exercises. It was a profoundly affecting meeting. Dr. Nelson expressed the sentiments of all when he said he felt that our parting was like the breaking up of a family never more to meet on earth. One and another led in thanks to God for the perfect unity of spirit that has pervaded the convention, and prayer for His blessing on it, while the difficulty of utterance, and tears shed, proved how real such prayers and praises were.

The president, Dr. Douglas, announced that it had been recommended that another Conference be held in ten years time. With a broken voice he remarked how few of us might be here to take part in it.* Perhaps the most impressive incident in the service was when Dr. Talmage arose to give a last word of exhortation to his younger brethren, which he did entirely in the words of Scripture, closing with "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." His reverend aspect and thrilling tones added to the impressiveness of the words. After a parting hymn, and a parting prayer by Dr. Talmage, during which all were moved to tears, the first Conference of the Protestant missionaries of China was brought to a close. To the name of God be all the praise!—*From the English Independent.*

[* Since the report of these words reached us, we have been pained to hear of the sudden death of Dr. Douglas from cholera. We feel that the loss of such a missionary is one that all who take interest in China must mourn.—Ed. C. M.]

Table of the Stations of the CHINA INLAND MISSION, with the Names of the Labourers, Foreign and Native. Corrected to April, 1877.

NAME AND DATE OF OPENING.	MISSIONARIES AND NATIVE ASSISTANTS	NAME AND DATE OF OPENING.	MISSIONARIES AND NATIVE ASSISTANTS.
I.—Cheh-kiang Province, N.			
<i>Hang-chau Prefecture.</i>			
1. HANG-CHAU 1866	Wông Læ-djun, P. 'O Ah-ho, E. Yiao Si-ni, C.	VI.—Cheh-kiang Province, S.	
2. Kông-deo 1868	Nying Tsi-kying, E.	<i>Wan-chau Prefecture.</i>	
3. YU-HANG 1874	Tsiang Liang-yueng, E. Yu Hyiang, C.	33. WUN-CHAU 1867	MR. and MRS. STOTT. MR. and MRS. JACKSON. Yang Sin-sang, E. Liang Z-yuun, C. Ing Sin-saog, S.
<i>Hu-chau Prefecture.</i>			
4. GAN-KIH 1871	Kao Ziao-gyi, E.	34. Dong-ling 1875	Tsin Dien-kying, E. Seng Shu-nyun, E.
II.—Cheh-kiang Province, W.			
<i>Kin-chau Prefecture.</i>			
5. KIU-CHAU 1872	MR. and MRS. DOUTHWAITE. Wông Teng-yuing, E.	35. P'ing-yang 1874	Kying Tsing-sæn, C.
<i>Kin-hwa Prefecture.</i>			
6. KIN-HWA 1875	Mr. Li, C.	VII.—Kiang-su Province.	
7. LAN-K'IL 1871	Loh Ah-ts'ih, E. Dzang Si-yu, C.	36. NAN-KIN 1867	MR. and MRS. BALLER, MISS HORNE. Yang Ts'uen-ling, E. Tsin Kwe-fah, C.
III.—Cheh-kiang Province, E.			
<i>(1st East Mission District).</i>			
<i>Shao-hing Prefecture.</i>			
8. SHAO-HING 1866	MR. and MRS. MEADOWS. MISS TURNER. MISS MURRAY. Tsiang Siao-vong, P. Mrs. Yang, B.	37. CHIN-KIANG 1869	MISS DESGRAZ. MISS KNIGHT. Tsiang Soh-liang, P. Mr. Ch'un, E.
9. Mo-ko 1875	Mr. Li, E.	38. YANG-CHAU 1868	MISS CRICKMAY. MISS HUGHES. Mr. Chang, E. Ch'eng Sien-Seng, S. Lao-han, S. (Girls).
10. Tsông-ko-bu 1873	Mr. Zi, E.	39. NORTH T'AI-CHAU 1873	Yao King-fu, C. Fung Weng-siu, C.
11. Bing-shü	Mr. Nyien, E.	40. TS'ING-KIANG-P'U 1869	Li Cheng-wan, C. Ch'eng Si-fu, C.
12. SHING-HIEN 1869	Mr. SING, C.	VIII.—Gan-hwuy Province.	
13. Sien-ngæn 1873	Visited by MR. SING.	41. GAN-K'ING 1869	MR. and MRS. PEARSE. MISS WILSON. MISS HUBERTY. MR. RANDLE. Chu Sien-seng, P. Hu Teh-yuen, C.
14. SIN-CH'ANG 1870	Yæn Kwông-pao, E. Mrs. Li, B.	42. CH'I-CHAU 1874	Mr. Hsu, E. Mr. Lo, C.
15. SIAO-SHAN 1867	Tsin Uong-yiang, E. Mrs. Tsin (and), B.	43. Ta-t'ung 1873	Ch'eng Yung-i, P. Wu Ch'eng-mei, C.
<i>Ning-po Prefecture.</i>			
16. NING-PO 1857	Mr. Chu, P. Mrs. Tsin, Senr., B. Moh Dziang-ling, C.	44. T'AI-P'ING 1874	Mr. Pun, C. Li Ming-hai, C.
17. K'oog-p'u 1865	Temporary supply.	45. WU-HU 1873	Mr. Han, E. U Sien-seog, C.
18. Lih-dzô 1870	MR. and MRS. CROMBIE. Mr. Væn, P. Mrs. Yæn, B. Lao Yiu-dzing, C. Mr. Dong, E.	46. NING-KWOH 1874	Wu Ch'eng-tsan, E. Tai Si-fu, C.
IV.—Cheh-kiang Province, E.			
<i>(2nd East Mission District).</i>			
<i>Ning-po Prefecture continued.</i>			
19. FUNG-HWA 1866	Fông-Neug-kwe, E. Wông Kyuo-yiao, E.	47. HWUY-CHAU 1875	Mr. Loog, C. Wông Ju-song, C.
20. K'yi-k'eo 1873	Wông Sing-ch'ing, E. Zi Ching-djun, C. Mrs. Shih, B.	48. LU-CHAU 1875	Temporarily suspended.
21. 'O-z 1862	Shih Da-tseng, C.	49. FUNG-YANG 1875	Temporarily suspended.
<i>T'ai-chau Prefecture.</i>			
22. NING-HAI 1868	Tsiang Ping-hwe, E. Liu Si-yuing, C.	IX.—Kiang-si Province.	
23. TIEN-T'AI 1873	MR. and MRS. RUDLAND. MR. and MRS. WILLIAMSON. MR. WILLS. Mr. Liu, P.	50. KIU-KIANG 1869	MR. and MRS. CARWELL (ab- sent)
24. Si-tien 1874	Loh Kying-sih, E.	51. Ta-ku-t'ang 1873	Lo Gan-fuh, E.
25. Siao-wong-miao 1875	Koh Yih-djun, E.	X.—Hu-peh Province.	
V.—Cheh-kiang Province,			
<i>(3rd East Mission District).</i>			
<i>T'ai-chau Prefecture continued.</i>			
26. T'AI-CHAU 1867	Tsiang Liang-gwe, P. Wông Yi-hying, C.	52. WU-CH'ANG 1874	MR. and MRS. JUDD. MR. and MRS. E. FISHE. Chang Sien-seog, E. Yiao Si-fu, C.
27. SIEN-KU 1874	U Djun-yiao, E. Ling Tsaio-sông, C.	53. I-CH'ANG 1876	MR. NICOLL. Tsang Sien-seog, E.
28. Ky'i-ô 1873	Visited by U Djun-yiao.		
29. HWANG-YEN 1869	Tsiang Uong-kae, E.		
30. Dien-tsi 1873			
31. Yang-fu-miao			
32. T'AI-P'ING-HIEN 1874			

UNOCCUPIED PROVINCES.

Name of Province.	Comp. Area.	Pop. in Millions	Work of C.I. M. commenced.	Name of Province.	Comp. Area.	Pop. in Millions	Work of C.I. M. comncd.	
1. KAN-SUH ..	3	16	Dec. 1876	6. YUN-NAN ..	3½	8		MR. STEVENSON MR. SOLTAN. } Hope to be able to enter soon.
2. SHEN-SI ..	1½	14½	Sept. 1876	7. KUEI-CHAU	2	7½	Feb. 1877	
3. SHAN-SI ..	1½	15½	Nov. 1876	8. HU-NAN ..	2½	25½	June 1875	MR. JUDD and his helpers have done itinerant work.
4. HO-NAN ..	2	25½	April 1875	9. KUANG-SI ..	2½	10½		MR. E. FISHE.
5. SI-CH'UAN ..	5½	27	April 1877	BHA-MO ..	Basis for working Yun-nan.			DR. and MRS. HARVEY. MR. JOS. ADAMS.

* Area as compared with Scotland.

Abbreviations—P, Pastor; E, Evangelist; C, Colporteur; S, School-teacher; B, Bible-woman.

San-k'ing.

FROM THE DIARY OF MR. RANDLE.

(Continued from page 101.)

Sunday, Feb. 18th.—Mr. Pearse spoke this morning from "If any man be in Christ he is a new creature." Our washerwoman opposed her husband's coming so much at first, but he still continues to attend Sunday morning service, and he says he believes the Gospel. He is certainly manifesting a great deal of interest in listening to the word; so we hope that he may soon be numbered among the redeemed.

Feb. 24th.—Have finished reading the Testament through with my teacher. Mr. Pearse and I also read each evening and so help one another.

Sunday, Feb. 25th.—We have an inquirer named Lo, who, as he was absent this morning, came in to-night to prayers. I was helped to speak more freely than I have ever done before, which is indeed a source of joy and encouragement to one [who has long been waiting for the clouds to break. Lo is connected with a Ya-men; still he always contrives to be with us on Lord's day. He is an attentive inquirer, and we hope he may soon be the Lord's.

Feb. 27th.—To-night, just under our window, a general row was going on, which was intended to be some ceremony of mourning for the dead. How far it was a matter of real mourning I cannot say. It was dark. From about seven till ten o'clock three priests sat round a small table upon which were several dishes of food, which food was for their after benefit. They were engaged in chanting and beating gongs, cymbals, and small drum-like things.

Feb. 28th.—Liu Sien-seng, who has been away for several months, has called again to see me to-day. He is the inquirer who refuses to give up ancestral worship. He is an excellent man and scholar—I do so yearn for his salvation. We had a nice conversation in the chapel for about half-an-hour.

March 2nd.—We took a walk to the boat-house by the river-side this afternoon. Whilst walking down a street towards the South gate on my way there, I suddenly heard my name called, and Mr. Chang's nephew came running after me. He seemed so pleased to see me, that he made everyone look round by his expressions of enthusiasm and joy. He asked if he might accompany me; of course I was pleased that he should. When we neared the South gate we passed a large temple and courtyard. The boy wanted me to go in. I asked my teacher, a shrewd but good fellow, if it were well to do so; he said yes, so we went in. The courtyard was very much like a menagerie with large cage-like dens, with wooden in place of iron bars; but within, instead of wild beasts, there were idols, many of them far worse looking than the ugliest wild beast in a menagerie. There were about twenty-four of these large cage-like rooms, each containing a large god—half as large again as a man. Several smaller gods, or attendants, were in front of his wooden highness, represented as inflicting all kinds of horrible torture upon the wicked; such as sawing in halves, chopping in pieces, thrusting in holes to represent hell, piercing with thorns, etc., etc. That was in the courtyard. Then I went into the temple, where I spoke to a group of ten or twelve men, telling them of the only true God, to whom all are responsible, and against whom all have sinned. One aged and intelligent man spoke of K'ong-fu-tsī (Confucius) in contrast

to Jesus. I sought to point out that although Confucius was a good man, he was but a man; and as he was now dead, he could not help anyone. Again in the courtyard I began to speak to two or three men of the falsity of the idols, and of the Living God; but several having seen and heard me speaking before, began to flock round me until I had an audience of about forty or fifty. I went on for about ten minutes, and was much helped in speaking, all listening with respectful attention. I was surprised to find myself thus addressing a crowd of Chinamen in a temple courtyard for the first time! This was my maiden speech in the open air, and I just realised a little of the joy it must be to preach the word of life to these benighted ones.

Missionary Correspondence.

MRS. CROMBIE writes from Fung-hwa on April 16th:—"Yesterday was a day of good things here: another man was baptised, a nephew of one of our old members. He is over fifty years of age, and has a father still living over eighty, who we do pray and hope may be saved even in this eleventh hour. Pray for him.

"One man was restored to church fellowship who had been expelled some time ago. He is the husband of one of our members who I believe has been the means of his returning to the Lord. We afterwards had the Communion, and remembered afresh the dying love of our blessed Lord.

"When I went down to my class after dinner, I found the wife of the last-mentioned man teaching some of the more recently baptised members how to pray. She said, 'You must pray always; not always kneeling down to pray; but you can pray in your heart, when you are working. When you broom the floor, you can pray; and if you pray when you are spinning, you will spin more easily; if you lose a needle and pray for it, you will soon find it.' I was very glad to hear this, and I asked her if she had tried this power of prayer. She said she had; and I believe her; for when I ask her to pray, she does so like one who goes often to the throne of grace.

"I was reminded of something that happened when I was a very little girl. After praying for a knitting-pin I had lost amongst the grass, I turned my head and saw it very near to me. It may be thought I should have found my knitting pin if I had searched for it diligently; but perhaps not, for if our Heavenly Father sees fit to give in answer to prayer, He may also see fit to withhold if we do not pray. This is what I am always trying to teach my women, that we should not only trust the Lord with the great and eternal interests of our souls, but also with the small and daily cares of this life. As there is nothing too great for His powerful arm to do, there is nothing too small for His loving heart to notice. For surely if He numbers the very hairs of our heads, and keeps a little sparrow from falling, He will also be pleased to help us with our needles and our spinning if we ask Him. Oh that we could trust in the Lord at all times, and wait patiently for Him! *For he is faithful who hath promised.*"

MR. CROMBIE writes on April 30th.—"Mr. Vaen is at Siao-wong-miao at present; we hope to open the chapel there in about ten days. Mrs Crombie has returned from Ning-hai. She had a good time there, and was much pleased with the members. There are two or three inquirers.

"Neng-kwe was here to-day. He says the inquirers at his station, Ky'i-kéo, are still holding on, and he has no doubt they believe on the Lord Jesus Christ.

"*May 14th.*—I propose starting at once for a journey to Ning-hai and T'ien-t'ai. I hope to baptise one person at the former place, and perhaps several at the latter. At Ky'i-kéo I hope to baptise one or two persons when I return from T'ien-t'ai.

"God's Spirit seems to be moving among the people at T'ien-t'ai and at Ky'i-kéo; and we have some hopeful cases at Fung-hwa. May the Lord make us more faithful and lowly, lest we should mar or hinder His work!"

MR. MEADOWS writes from Shao-hing, on April 30th:—"We have good audiences here nearly every day, yet there seems a lull in the work, and this I feel very anxious about. Perhaps it is because I was expecting too great things this year, and the Lord would have us know, 'My thoughts are *not* your thoughts, neither are your ways My ways.' It is well for us that it is so. It is difficult to learn to be a *servant* of Christ; we are too fond of sharing in the Master's prerogative. It may be only a small part: we give most to Jesus, but we like to have a little share in ruling and regulating. For Jesus to be supreme, King *alone*, in our hearts is hard to learn. The Lord gives us more than our expectations this year, nevertheless! And in the meantime let us be thankful for the nine already baptised.

"*May 11th.*—Yesterday, at our noon prayer-meeting, I felt as if we here had received a share of the blessings asked for absent missionaries at the Conference in Shanghai. At any rate, we were in a waiting attitude for such blessing, and we were not disappointed."

MISS TURNER writes from the same station on May 15th:—"We are all pretty well. Mrs. Nying proposes to stay with me a few months, probably until her son's marriage to one of my girls."

MR. RUDLAND writes from T'ai-chau on May 9th:—"I am sorry to say that the work in our southern stations is not in so encouraging a state as appeared to be the case some time ago. I am afraid that the number of members at the end of the year will be less than at the beginning. I have had ague, and this is my first attempt at writing since. I will send you further particulars ere long."

MR. W. A. WILLS writes from the same station, May 15th:—"I am still plodding on with the language. I have engaged the son of the evangelist Yuong-kao as teacher, and hope to find him useful when journeying about, as he always seems happy when speaking to others about the true God, in which of course I encourage him. I take him with me into the chapel, and when I visit the temples to sell books, etc. You will be glad to hear that his father is improving in health. I hope that with care he will soon be able to resume his much-loved work for his Master. We are all well; expect soon to have the joy of receiving four or five into the church by baptism. We are now having the chapel nearly full every afternoon of students, who are up for examination."

MR. JUDD writes from Wu-chang on May 21st:—"I hope to leave to-morrow with Mr. Nicoll by native boat for I-chang. It is likely that I may be a month or two away from here."

Mr. Judd and his servant, when returning from the province of Kwei-chan, had a narrow escape of their lives from the violence of some lawless villagers. We hope in our next to give his interesting diary, which contains an account of this. The report of the important conference held in Shang-hai, which we think will deeply interest our readers, crowds it out this month.

MR. M'CARTHY writes on May 4th, from Chung-king, the commercial capital of Si-chuen (*Four-streams Province*), where he has rented mission premises:—"This place is really crowded with people. A good work may probably be done here, if done quietly." He has also secured rooms in another prefectural city in the province.

MR. HENRY TAYLOR has returned from Ho-nan (*River-South Province*). While many of the people remain as friendly as ever, he finds in the continued opposition of the literati a barrier to immediate work in Choh-shan Hien.

MESSRS. TURNER AND JAMES send us most distressing accounts of the famine in Western Ho-nan and Shan-si. Many have already perished, and from the absence of rain there seemed no hope of improvement.

MR. BROUMTON writes from the capital of Kwei-chan of many hearers and continued peace. The heathen listen with interest and respect. Sometimes Roman Catholics try to make trouble. They ask prayer that they may have wisdom and grace to meet every difficulty in the spirit of the Master.

MESSRS. E. FISHE AND CLARKE, now on their way through Hu-nan (*South-Lake Province*) to Kwang-si (*Broad-West Province*), also much need our prayers. The dangers of travel in those regions are great. May the Lord be their sufficient help!

MR. SOLTAU sends us an interesting account of a short mission journey which he took down the Irrawaddy with Mr. Cushing and his Shan assistant, in the beginning of April. Many Burmese and Shan tracts were distributed, and Mr. Cushing and his helper had good opportunities of speaking in both languages. Our readers will rejoice to learn that another American missionary is expected soon in Bhamo. Mr. Soltan's account of the departure of Mr. Stevenson for England is very touching:—

April 6th, 1877.—"This eventful day, the second anniversary of our leaving Glasgow for Burmah, is to be still more notable by being the day on which Stevenson leaves for *home*. He has decided to go amidst many tears. Apart from his wife and family, his heart is fixed here, and no one knows what a pang it is to him to leave this place at this present time.

"We had a most affecting scene at prayer time. The two servants who have been with us so long are very much attached to Stevenson. When I told Ah-sz, the boy we brought up from Rangoon, he was much grieved. We sang the hymn 'Guide me, O Thou great Jehovah!' the first Chinese hymn we learned to sing in the Zayat. Stevenson read and spoke earnestly to them all: there were four altogether, including the teachers. He then prayed, and was quite overcome. I then prayed for the first time in Chinese in public. I do not think there was a dry eye in our little company. When we rose from our knees, the two servants were weeping. Something is gained if there are tears when one leaves. I believe there is more in the heart of those two lads than we know. I quite hope one is a saved soul—the one whose life was given back to us in answer to prayer. At 11.30 we went to take lunch with the Harveys. Mr. Cushing was with us. We had a little farewell prayer-meeting afterward—thanking the Lord for all that had been effected in Bhamo, and praying for the future of the work here and of dear Stevenson's path."

Mr. Soltan accompanied Mr. Stevenson as far as Mandalay. On his return journey he found two Christian Karens, native pastors, going up on the steamer to work among the Kahchens. Mr. Soltan writes: "In the evening I invited the Karens into my little cabin for prayer. They can speak Burmese, and my Chinese boy can do likewise, so he acted as interpreter. I told them that we were brothers in Jesus, and though unable to understand each other, we could unitedly pray to our Heavenly Father, who understands all four languages. I then mentioned what we would pray for. They were greatly pleased. First I prayed in Chinese, and Ah-sz (the boy) followed in Chinese very nicely. One of the Karens then prayed in Burmese, and the other in Karen. I have no doubt that our Heavenly Father's ear was open to our feeble trembling cries. The one name of Jesus drew us together, and there was great joy in the little prayer-meeting notwithstanding the prayers were in an unknown tongue.

"*Lord's Day, April 15th.*—How sad and lonely I have felt to-day! I miss Stevenson more and more, a brother in Christ. I have tried to take my loneliness to the Lord Jesus, and get a smile from His presence. Had a happy little meeting with the two Karens and my boy when the steamer stopped to take in wood. I asked the two Karens many questions about the Lord Jesus and their faith in Him, and their answers were very wise and sound, so that my boy when interpreting said, 'That is exactly the same as we believe.' We all then engaged in prayer. I thought of the many at home who would be remembering us in prayer during the day, and how increased the fervency of their prayers would have been had they peeped into the little cabin and seen us four *weak* men, kneeling down among the portmanteaus and barrels, asking Him to go before us, and bless us among Chinese, Kahchens, Burmans, and Shans."

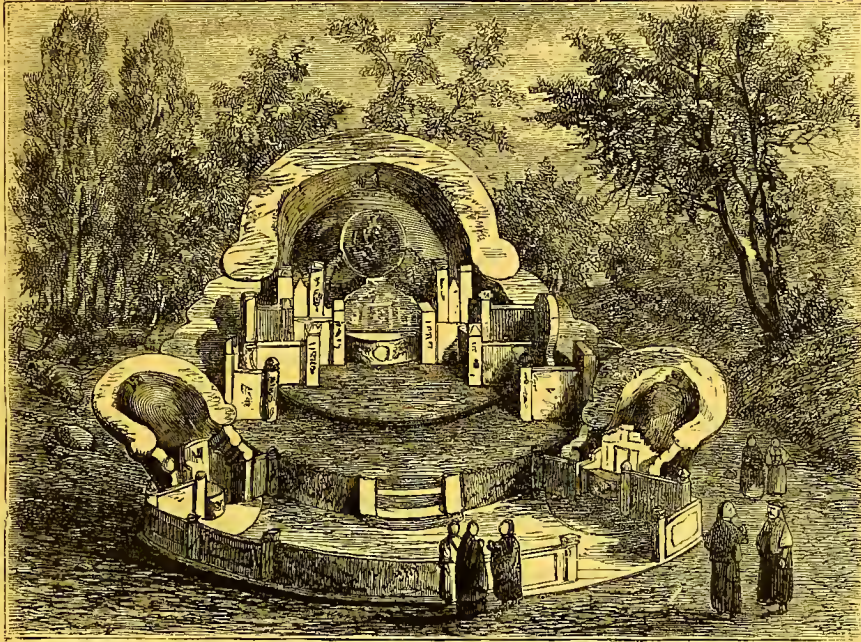
MR. STEVENSON from Bhamo, and **MR. and MRS. SCOTT**, from Wun-chau, have recently reached England, after many journeying mercies.

MISS TYLOR sailed in the "Mandalay" for Burmah on the 21 of July, and is going out to be married to Mr Adams. May the Lord's blessing attend her.

We hear with regret from **DR. and MRS. HARVEY** of the loss of their little one; and also that Dr. Harvey's health has rendered it imperative for him to leave Bhamo. They propose meeting Mr. Taylor in China, and seeking a cooler climate there.

MR. TAYLOR, purposed leaving for home during the month of August.

CHINA'S MILLIONS.



A HORSE-SHOE GRAVE.

Appeal for China from the Conference of Protestant Missionaries

ASSEMBLED AT SHANGHAI, MAY 16TH, 1877.

[We thankfully bring this important appeal before our readers asking them to consider it prayerfully, and to use their influence in bringing it before others.—Ed. C. M.]

In view of the magnitude of the field of labour and of the inadequacy of the present mission force in China to occupy the fields white unto the harvest, therefore

Resolved. That a Committee be appointed consisting of the following persons:

Mr. A. Wylie, of the British and Foreign Bible Society.
Rev. L. H. Gullick, M.D., of the American Bible Society.
Rev. A. Williamson, LL.D., of the U.P. Church of Scotland.
Rev. C. Douglas, LL.D., of the English Presbyterian Church.
Rev. C. Goodrich, of the American Board of Commissioners for Foreign Missions.
Rev. G. John, of the London Missionary Society.
Rev. M. T. Yates, D.D., of the S. Baptist Convention, U. S. A.
Rev. J. H. Taylor, of the China Inland Mission.
Rev. J. W. Lambuth, of the Methodist Episcopal Church, South, U. S. A.
Rev. E. H. Thomson, of the Protestant Episcopal Ch. U. S. A.
Rev. S. L. Baldwin, of the Methodist Episcopal Ch. U. S. A.
Rev. J. V. N. Talmage, D.D., of the Reformed Ch. U. S. A.
Rev. J. R. Goddard, of the Baptist Missionary Union, U. S. A.
Rev. C. R. Mills, of the Presbyterian Church, U. S. A.
Rev. B. Helm, of the Southern Presbyterian Church, U. S. A.
Rev. D. Hill, of the Wesleyan Missionary Society.
Rev. F. F. Gough, of the Church Missionary Society.

NO. 28.—OCTOBER, 1877.

Rev. R. Lechler, of the Basel Mission.

Rev. C. P. Scott, of the Society for the Propagation of the Gospel.

Rev. W. N. Hall, of the Methodist New Connexion.

Rev. R. Swallow, of the United Methodist Free Church.

Resolved. That the said Committee prepare, in behalf of this Conference of over one hundred missionaries, a fervid and earnest appeal to the various Mission Boards, Colleges, and Churches of the world, for more men and women for China.

Resolved. That an edition of four thousand copies of the Programme of this Conference, these Resolutions and the Appeal, be printed, to be circulated by the missionaries of the different Mission Boards among all the centres of influence in their respective connexions.

In accordance with the foregoing resolutions, the Committee invite the most earnest attention of their brethren throughout the whole world to the following facts and thoughts:—

I. China is by far the largest heathen country in the world. Including its dependencies, it embraces a territory larger than the whole continent of Europe; or, excluding the Mohammedan kingdoms, it is about

equal to all the rest of the heathen nations combined.

II. It is also beyond all question the most important. The discoveries of Livingstone revealed a grand future for Africa; the wealth of India is well known; but no heathen country in the world can for one moment be compared with China. Its mineral resources alone rival those of the Western States of America, and indicate that China will be one of the great nations of the future.

III. The Chinese, though the oldest nation in the world, are as full of vigour and promise as ever. Intellectually they are fit for anything. In diplomacy and mercantile enterprise they have proved themselves a match for the ablest and most far-reaching minds among ourselves. There are those among them who have mastered every new art and science we have set before them. Their enterprise and perseverance are proverbial.

IV. At the present moment one feature of the Chinese character deserves special notice. They are the great colonizers of the East. The natives of Cambodia, Sumatra, Java, the Phillipine Islands, Timor, Borneo, the Sandwich Islands, &c., fall before civilization. Europeans cannot cope with the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these regions. They are entering them by thousands, and in some cases tens of thousands, every year, and that in an ever-increasing ratio. They are also rapidly colonizing Manchuria, Mongolia, and Thibet. It is clear, therefore, that the Chinese will ultimately become the dominant race in all these vast countries.

V. A stream of immigration has of late set in towards Australia, New Zealand, and the Pacific States of America, which is widening every year. It will prove a blessing or a curse just in proportion as the fountain is cared for.

We will not pursue this line of thought further: the dark features of Chinese life and character oppress us. Chinese civilization has been set against Christian civilization. Those who draw this comparison cannot have mingled with the Chinese people. Underneath their showy exterior the most pitiful, debasing, and cruel customs prevail. The highest authority in the land testifies to this. The *Peking Gazette*, day by day, demonstrates the prevalence of the grossest superstitions among all classes, from the Emperor downwards.

We will not seek to harrow your feelings by entering into details. Of old it was said that men "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The Chinese go further than this. They not only worship the dead, and idols of wood and stone, but also, in many districts, the most loathsome creatures. Mere civilization is no criterion of the moral condition of the people. We have all read of the debasing worship of the ancient Egyptians, the horrid rites of the cultivated Phoenicians, and have stood aghast at the immorality of Greece and Rome during the most glorious epochs of their history. We do not say that the Chinese have reached the same

depths of iniquity, but we do affirm that with the exception of immoral rites in religious services, parallels can be pointed out in China, at the present day, to almost every form of degradation, cruelty, and vice which prevailed in those ancient kingdoms. Human nature is the same in all ages, and, left to itself, more or less faithfully fulfils the appalling picture drawn by the apostle Paul. And what aggravates the case is that the *literati* and rulers of all grades—notwithstanding occasional proclamations to the contrary—make use of the prevailing superstitions to influence and govern the people. Thus the educated, instead of seeking to enlighten and elevate the masses, only bind the fetters of ignorance more effectually upon them. *There is therefore no hope for China in itself.*

Under these circumstances millions pass into eternity every year! What an agonizing thought! Souls of men endowed with the most glorious faculties, perishing for lack of that knowledge which has been entrusted to us for diffusion! Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence, and every-deepening joy, to "shine as the brightness of the firmament, and as the stars for ever and ever."

How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China *in this generation*? Is God's power limited? Is the efficacy of prayer limited? This grand achievement is in the hands of the Church. If we faithfully bring our tithes into the storehouse, and preach the Gospel everywhere, then the windows of heaven shall be opened, and blessings showered down upon us, till there be not room enough to receive them.

There are many indications of promise. (1) Thirty-seven years ago, there were only three native Christians in all China, in connection with Protestant Missions. Now there are at least twelve or thirteen thousand. (2) A much larger proportion have applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character. (3) The empire is more open than ever for the preaching of the Word, and the Chefoo Convention of last year, together with the proclamations agreed upon, is proving a mighty instrument towards the more effectual opening up of the vast interior. (4) Not only is the country open to our efforts, but the minds of many, in different quarters, have been more or less aroused from their lethargy. (5). Multitudes are reading our books; and not a few are eagerly investigating the nature and bearing of Western innovations.

We earnestly appeal to the whole Christian world for help. There are still eight Provinces in which there is not one resident Missionary. In others there are only two or three; and taking China as a whole we stand as one Missionary for Massachusetts, or two for Scotland.

Young men, first of all we appeal to you. Standing on the threshold of life it is clearly your duty to consider how you may employ the talents God has given you, so as in the highest degree to promote His glory. There is no field in the world where devoted Christian

workers may so effectively and extensively serve their generation as in China, and where the foundation work of the present is connected with such grand results in the future.

If, after careful consideration and earnest prayer, this call awakens a response in your heart, say not hastily that you have no qualifications. Perhaps you are better qualified than you suppose; or it may be your duty to qualify yourself for this service. There is in China a wide sphere for all kinds of talent. While we chiefly need men able to preach the Word, to instruct the converts, and watch over the native church, training it for self-government; we also need medical men, to heal the sick and train up native physicians; men of science, to elucidate the works of God; and men of literary tastes, to translate or compose books, and to wield the power of the press in guiding and moulding public opinion; also, teachers, colporteurs, printers, etc.; and last, but not least, devoted women, to penetrate the homes of the people and save the women of the country—their Chinese sisters.

Young men, let us freely speak to you. You hold in your hands the incorruptible seed of the Word, fitted to awaken eternal life in dead souls, and transform worms of the dust into heirs of God and joint heirs with Christ. Can you hesitate to respond to our call? Can you prefer to spend your lives in comparatively narrow spheres, when you might exert an influence on vast multitudes? The fields are white unto the harvest, and everything is inviting you to noble service. It is a field where the most varied gifts and graces, the loftiest talents, the most extensive and accurate erudition will find abundant room for their highest exercise. It is a service in which an archangel would rejoice. Can you turn a deaf ear to our solemn appeal, to the call of God, and the silent cry of the millions of China? In the name of Christ **ARISE**. Let the dead bury their dead; go ye, and preach the kingdom of God.

Fathers and mothers, we commend these thoughts to you. Your affections are centred on your sons and daughters, growing up in strength and beauty, and your highest ambition is that their powers may be utilized in the utmost possible degree. Draw their attention to this land, so vast and varied, so rich and populous, in which the people are just beginning to arise from the ashes of the dead past, and, instead of restraining them, rather rejoice if God inclines the hearts of your children to bring to this people that light and guidance which they so urgently need, and which Christianity alone can impart.

Pastors of churches, heads of schools and colleges, and all in charge of the young, we appeal also to you. We are in dead earnest. We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place

this matter before the minds of the young. Show especially to students that the completion of their curriculum synchronises with China's need, and that they are therefore under the most solemn obligations to give the claims of this empire their earnest, unbiassed, and prayerful consideration.

We want China emancipated from the thralldom of sin in this generation. It is possible. Our Lord has said, "According to your faith be it unto you." The church of God *can do it*, if she be only faithful to her great commission. When will young men press into the mission field as they struggle for positions of worldly honour and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honour? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the Gospel among the heathen?

Standing on the borders of this vast empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant Missionaries in China—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more labourers. And we will as earnestly and unitedly plead at the Throne of Grace that the spirit of God may move the hearts of all to whom this appeal comes, to cry, "Lord, what wilt thou have *me* to do?" And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty.

SENTENCES FROM AN ADDRESS

By Mr. Reginald Radcliffe, at the Perth Conference.

I do not want to disparage any of the blessed China missions. God has blessed them. I would not disparage the work of any of the societies. God bless and prosper them more than ever! But still I come back to where I started from: we have scarcely touched the work yet. I do not think we are right in this matter before the living God. I would not propound a plan, but we are not up to the work. God may do His work by a providence like the murder of Stephen, or He may do it in some other way. But let us pray Him to open the windows of heaven and bless us; let us pray Him to gift 2,500 women at a stroke, and 2,500 men at a stroke, and by a providence, or in some way, to scatter them to the ends of the earth. In great weakness I have said these things; but the message is from God, and, God helping me, I want to fasten it on every converted man and woman hearing me. Beloved friends, we are not as the salt and the light. In the name of the Lord Jesus, and according to His Spirit, converted men and women of this island, I implore you to obey the Lord Jesus: "Go ye, therefore, and teach all nations. . . . And lo, I am with you always, even unto the end of the world."—*From "The Christian."*

Itineration far and near as an Evangelizing Agency.

DELIVERED BY THE EDITOR AT SHANG-HAI BEFORE THE MISSIONARY CONFERENCE, MAY 12TH, 1877.

THREE passages of Scripture suggest to my mind the leading thoughts to which I would draw your attention, on the *necessity and value*, the *place* among the agencies, and the *mode* of Itineration. To these thoughts I would add a few remarks on the *agents for*, and *expenses of* Itineration. The passages are as follows:—

"Jesus went through all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."—Matt. ix. 35.

"Let us go into the next towns, that I may preach there also: for therefore came I forth."—Mark i. 38.

"Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15.

If the subject of my paper were localized missionary and pastoral work, I should be found second to none in my estimation of its importance and value.

It is not proposed, however, to discuss in this paper the *relative* merits of itinerant and localized missionary work; as well might we discuss the relative merits of land and water, of mountains and plains, of animals and vegetables. All exist, all are indispensable; the one does not supersede the other, but supplements it, and is its necessary complement. The questions now before us therefore are—

I. What is the necessity for, and the actual value of, itinerant missionary work?

II. What is its place amongst the various agencies for spreading the Gospel in populous and extensive countries?

III. The missionary journeys: (1) how may they best be carried on? by going over a large tract of country? or by more thoroughly and repeatedly visiting through a small area? in other words, far or near? and (2) what should be attempted on such journeys?

IV. By whom may itinerant work be most profitably prosecuted? and may the expenses be kept within moderate limits, and moneys be safely remitted to the interior or conveyed from place to place?

I. WHAT IS THE NECESSITY FOR, AND THE ACTUAL VALUE OF, ITINERANT MISSIONARY WORK?

That it is both necessary and of great value might well be assumed from the prominence given to it by our Lord Himself, and also by the Apostles. How else, indeed, *could* the few disciples hope to fulfil their Lord's command, and go into all the world to preach the Gospel to every creature? Only by spending a very short time in many places, could they within the compass of a lifetime reach the vast and needy regions in which they were to plant the Gospel. It might well have been asked then, Would such visits accomplish anything of permanent value, when the work extended beyond the limits of Palestine to the heathen world where the darkness around was so great, and the difficulties to be overcome were so stupendous? But history now proves that the work thus attempted was actually accomplished, and quickly accomplished; and we do well to inquire, *Is there ANY reason to assume that similar work now done in China would be attended with results less valuable and encouraging?* My own firm belief is that as great effects would be now seen in China from similar labours as were seen 1,800 years ago in Asia Minor and in Europe; and that our

difficulty lies, and lies only, in the obstacles which exist to our doing similar work.

The gospel we have to preach is the same as that proclaimed by the Apostles of old. It is said in the Word to be "*seed*," "*incorruptible*," *i. e.* imperishable "*seed*." Scatter it where you will, it will not *die*. It may lie dormant, and lie long, like the wheat found in the Egyptian sarcophagus; but die it cannot: it liveth and abideth for ever. But what *is* this seed? It is not the printed Scriptures, or any portions of them, valuable as these are to *believers*, to whom *alone* I believe they were given by God. It is not Christian books and tracts, useful as they are in their place, and much more adapted as they undoubtedly are to benefit the *heathen*. This seed is the *preached* gospel—the proclaimed good news of *something* which the heathen as *they are* can appreciate—the personal testimony of living witnesses to the Lord Jesus Christ as an almighty and immediate Deliverer from the *power* of sin, and also from its *eternal consequences*. Talk theory to the heathen, and they are generally unmoved: tell them *merely* of blessings in store for the future, and they are often too sceptical or too occupied with the pressure of present necessities to heed what you have to say. But, as I remarked yesterday, tell your audience that you have an infallible help for every opium smoker among them, for every drunkard, for every fornicator, for every gambler—that you proclaim a Saviour who has *never once failed* to save immediately *any* soul that really trusted in Him, both from the power of sin and from its eternal consequences, and you will soon see that that Gospel *is* good news to your hearers, can command attention, and will accomplish the mightiest changes of which the mind of man can conceive, or the heart of man can desire.

But *so* to preach Christ we must ourselves be filled with the Spirit, be abiding in Christ, be conscious of the fulness and greatness of His great salvation. The man who is consciously overcome by sin, who habitually succumbs to temptation, who is only half saved himself, *cannot* preach this gospel; and this, brethren, I confess with shame was the experience of half my life. But when conscious of the indwelling of an almighty Saviour, *we can* preach Christ, and are not afraid to speak good of HIS name.

I may not tarry to enumerate many instances of the effect of this kind of preaching in China, but I will refer to one. A few years ago this kind of personal testimony, given on a missionary journey by my friend Mr. Stevenson (then of Shao-hing, now in Bhamo), was blessed to the conversion of a literary graduate of more than ordinary ability. This man went out and preached the truth in his own native district with undoubting faith and in the power of the Holy Ghost. No half-and-half gospel did he proclaim—an immediate, and perfect, and eternal salvation to the worst of sinners was his message. It happened that a notorious character was passing by—a man who was the terror of the neighbourhood—the head of the gamblers of the district. His house, or rather houses, were indeed a gambling hell—sin in all its forms was practised there. He made much money by his business, and none cared or dared to interfere with it. But *this* message reached his heart: he said, "If Jesus *can* do this for me He *shall*." There and then he accepted

Him, and went home, closed his place, sent the bad characters away, and never another game of chance, I believe, was played there. The conversion of that one man has been a well understood testimony in the neighbourhood and for miles round, and many other needy ones have come, not in vain, to the same Fountain, and drank of its life-giving streams. O my brethren, we want more faith in Christ, and in His glorious Gospel: it is yet the power of God unto salvation to every one that believeth.

Time warns me to proceed, or I could mention case after case of persons brought to God during very short evangelistic tours—some now present with the Lord, others whose lives here prove His presence with them. Many of you I feel sure could give similar instances. Such cases establish beyond a doubt the actual value of itinerant missionary labour, and show it to be very great.

II. WHAT IS THE PLACE OF ITINERANT WORK AMONGST THE VARIOUS AGENCIES FOR SPREADING THE GOSPEL IN POPULOUS AND EXTENSIVE COUNTRIES?

The correct reply to this question will, I conceive, go far to remove some misconceptions which have existed about such work, and to correct mistakes which have sometimes been made in its prosecution. Here, as in every other part of our work, the Word of God must be our guide, and the example of our Lord and of His Apostles, as recorded there, our examples; while history shows the success of their efforts. Itinerant work should be looked on (1) as a most important *preliminary* to localized work, (2) as principally valuable as a *preparatory* agency, not as being in any sense a final work, and (3) as necessary *so long* as there is any region without the stated preaching of the Gospel.

(1) It is a most important preliminary; for it tends to open the way for localized work. The missionary who has frequently itinerated through a district is looked on by many with kindly feelings. His occasional presence has removed many misconceptions: he has made many friends. His character and object are becoming understood, and though he may not in *all* cases escape opposition, he will do so in *some*; and in others, the help he has secured will go far to carry him through it.

But in a far higher sense it is *important*, I should almost say *essential*, or, if this be thought too strong a word, at least *economical*, of time, and labour, and money, to a *high degree*. The history of almost all missions proves that five, ten, or twenty years of labour are required before any large gatherings are made. The constitution of the human mind fully accounts for this. No matter how strong the evidence, how clear the statements of truth, the eye can only see what it is capable of seeing, the mind can only grasp that which it is capable of grasping. All education must be gradual—cramming may be sudden, not education. Do not we ourselves confess that we are slow scholars in the Divine life? Well, what is the state of the Chinese? They have—as a mass—lost the idea of one living personal God. Of His holy nature, Holy law, they know nothing; and knowing nothing, *can have no true ideas of sin, or of themselves as sinners*. This knowledge of God and of sin *must precede* true repentance and earnest desire for salvation; and in minds not given to rapid thought, time, often much time, must be given for it to strike its roots deep into the inner man, before a Saviour is either desired or welcomed. Then the knowledge of a Saviour and the offer of salvation need to be understood, and mentally accepted, before men will seek by prayer for a personal interest in them, will grasp them by faith for their soul's salvation. The Jew

knew God and His law, and yet the work of John the Baptist preceded that of the Saviour. He sent the twelve and the seventy before His face to every place whither He Himself would come. His own work was but an itinerant and preparatory one—no church was formed till after Pentecost. The persecuted Christians preceded the Apostles in Samaria. Of those collected from every part to Jerusalem at Pentecost many doubtless returned, and preceded the Apostles to the regions beyond. Now it is my firm belief that during the 10 or 20 years which generally elapse between the first visitation of a province and the larger gatherings, *widespread* itineration would not only lose no time, but would gain much time—that whole prefectures, or even provinces, might *in that time* hear, and be mentally digesting, the elementary truths of God's existence and personality; of His holiness, law, and judgment, and of Christ and His salvation. Look on widespread itinerant work as independent and final, and it fails to meet our expectations. But as a preparatory work it succeeds—always has succeeded, and especially in China, and from the design of God, and the nature of things, it must ever succeed everywhere. I appeal to the experience of every missionary who has worked first in a somewhat prepared and then subsequently in an unprepared field for confirmation.

The time allotted me forbids my dwelling more at length on the 2nd point, that the principal value of itinerant work lies in its *preparatory* character, and on the 3rd, that the need of this agency will *continue* so long as there is any region without the stated preaching of the Gospel. Some will be converted by the first promulgation of Christianity, others will be more gradually drawn into the fold; but many, many more will be prepared and preparing for the pastoral labours that *always should*, and in the providence of God *usually do*, follow the first itinerant efforts.

III. THE MISSIONARY JOURNEYS: (1) HOW MAY THEY BEST BE CARRIED ON? BY GOING QUICKLY OVER A LARGE TRACT OF COUNTRY? OR BY MORE THOROUGHLY AND REPEATEDLY VISITING THROUGH A SMALL AREA? IN OTHER WORDS, FAR OR NEAR? AND (2) WHAT SHOULD BE ATTEMPTED ON SUCH JOURNEYS?

(1) In answer to the first question—far or near—I would say—as to *different* regions, first near then far, “Ye shall receive power in the coming of the Holy Ghost upon you, and ye shall be witnesses unto ME, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.” The natural and reasonable order exhibited in this passage needs no further comment.

But as to *any particular region* (I mean unevangelized region), I believe we shall wisely *reverse the order* and itinerate first far, then near, for the reasons already given. Too long a stay in a Chinese city or town, on the occasion of the missionary's first visit, is not only unnecessary, it may be even prejudicial. Several short visits will accomplish more than one long one, and may do it without the alarm and opposition of the literati, to which the latter might give rise. And, therefore, I believe that we may profitably visit all the cities and important towns of a province in circuits, frequently passing through but not staying long in more important centres, preaching and selling books, confining ourselves to the simplest truths of our holy faith, and not perplexing our hearers by the discussion of doctrines for which they are *as yet* unprepared. Suppose two men, A and B, thus to spend two years in itineration and colportage all over a province, and then to separate, each taking a new companion with him, and confining

himself to half a province. These companions we will call C and D. After the third year A and C divide their half province, and each, again taking another companion, itinerates more and more thoroughly over a quarter of a province; B and D have been working in the same way. Is it not reasonable to suppose that four years of such labour would prepare the way for the more localized effects of the resident missionary, and bring into the fold the firstlings of a flock needing and prepared for all the shepherd's care?

(2) *What should be attempted on such missionary journeys?* On those which, for brevity, we may call "far," little can be done besides preaching and colportage. Let me repeat—preaching and colportage; not colportage and preaching. I left England for China, nearly twenty-four years ago, believing in colportage. A million Testaments—distribute them! Experience—that of older and wiser men, fully confirmed by my own—taught me that colportage and preaching were *both* needed. Further experience has reversed in my mind the order, and now I would say—preaching and colportage. If you *must* leave either out, let it be the latter. If either must be abridged, let it be the latter and not the former. Of all Christian effort, the non-scriptural plan* of putting a whole Bible or Testament into the hands of an unconverted and uninstructed *heathen*, in an unconverted *language* (you will understand, me, my brethren), *without* printed note, or comment, or preface—*without* preached note and comment—*without* explanatory tract, and *without* the comment of Christian life, is the most unsuccessful, and is, so far as my experience goes, *sometimes even hurtful*. One of the most able and devoted native Christians I ever knew—a scholar—once said to me on this subject, "If you want to hinder a literary man from coming to Christ, put a whole New Testament into his hands.† It was a wonder that I was saved, for the first Christian book I ever had was a New Testament." And for myself, I may say that the people with whom I have had the greatest difficulty in gaining an attentive hearing, have been those who could produce a New Testament which they had tried to read with interest, but in vain. We are all greatly indebted to the British and Foreign, and American Bible Societies. I have special cause to be grateful to them for their help. But as they must look to missionaries for their information, and as their action will doubtless be greatly influenced by the judgment of this important conference, I hope that the sentiments of able and experienced brethren will, during this conference, be plainly uttered on this question, and that the hands of those societies which would circulate the Scriptures, with comment and tracts, may be greatly strengthened thereby.

But to revert. As the journeys become shorter, and the districts traversed smaller, the work done will naturally alter somewhat in character. Our preaching will become fuller, inquirers will occupy a larger proportion of our time; the dispensing of a few simple remedies, and in time of need, perhaps, the distribution of food or clothing, will become part of our work. Then, in some instances, the planting of native agents, the ingathering of converts, and the organization of native churches may follow, even before many missionaries have settled in such province.

And here let me say a word in anticipation of my

next point, female agency. *We cannot leave the millions of our sisters in China to perish*—we need not do so. Like Peter, I have travelled much with "a sister, a wife," and have been helped, and not hindered, in so doing. She has found as good opportunities of work among women as I have among men. A lady missionary, in travelling, can also do much for the sick of her own sex. And with prudence and care, and *previous knowledge of the resources of a district* (a very important matter, in some cases), I have found no insuperable difficulty even in overland journeys. On this topic I may not further enlarge. I hope some of our honoured friends present with us will give us the benefit of their experience on this subject.

IV. LASTLY. BY WHOM MAY SUCH ITINERANT WORK BE MOST PROFITABLY PROSECUTED? AND MAY THE EXPENSES OF SUCH WORK BE KEPT WITHIN MODERATE LIMITS, AND MONEYS BE SAFELY REMITTED TO THE INTERIOR, OR CONVEYED FROM PLACE TO PLACE? I need not say that if there were able and experienced men in sufficient numbers to undertake such work all over China and its dependencies, without robbing stations already opened, and neglecting churches already gathered, they would find ample scope for all their talents and attainments. *But we have no superabundance of such men*. Further, it would be only in very exceptional cases that such work could be undertaken by *married missionaries with families*. God has other work for them, mark, which they only can do, and plenty of it. As a rule, single young men must commence such work; and they should commence it as soon after their arrival in the field as possible, before their health and strength are too much worn down. The physical strain of months and years spent in such labours is very great.

For this itinerant work China is wonderfully open. Members of our own mission have recently traversed considerable districts of Kan-suh, Shen-si, Shan-si, and Ho-nan; have been through Hu-nan and Kwei-chau, and have crossed part of Si-ch'uen. Some are now in Hu-nan, on their way to Kwang-si, and possibly our friends from Bhamo may have entered Yun-nan. Most of these provinces have been previously visited by experienced agents of other societies; but I draw attention to the fact that young men of limited experience may safely attempt this kind of work, for which the proclamations posted in several provinces, in accordance with the Che-foo Convention, give increasing facilities. Moreover, China is not merely opened to a certain extent; it is opening, opening with great rapidity; and, long before we are ready for it, the whole land may be fully opened.

As to expense, this need not be very great. The sales of books may be made to go far towards the expenses of their carriage. Books will be bought by those who really value them at a near approach to their cost, and will be more valued if not too cheap. And if the evangelists *walk*, and slowly traverse the country, spending most of their time in preaching, and journeying but a few miles a day, their expenses will be small. Their comforts will be few, and their accommodation scanty, but they will not have to pay much for them.

As to money, the carriage of silver is both cumbersome and dangerous, but the admirable system of banking that prevails all over China greatly lessens the difficulty. Sums of 100 tls. and more can be remitted to any provincial capital in the empire by the ordinary banker's draft; and, what is still more important and valuable, ten tael notes (worth about £3), payable in any important city in the empire, may be procured, I am

* This protest, I would remark, is only against giving or selling large portions of Scripture, *without* suitable explanations, written or spoken, to the uninstructed.

† This good man was a deep student, and a constant expounder of the Word of God. He quoted 1 Cor. ii. 14 to establish his position.

credibly informed, at a commission of only one per cent. If there prove to be no unforeseen drawback on their use, they will leave nothing to be desired in this way.

In conclusion, Let us ever bear in mind that the whole work is the *work of God* and not of man. Each agent performs but a small part, yet he is not isolated. If God the Holy Ghost regenerate a soul, HE will carry on His own work to completion in some way or other. The Master prepares one to take up what He calls another to lay down, and no soul is *saved* but by GOD. If He use one of His servants as His agent in planting, He who has begun the good work will use another, if not the same, in watering. Paul, the planter, may not be able himself to watch over all the fruits of his labours, but GOD will send Apollos to water. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The Work in Shao-hing.

LETTER FROM MR. MEADOWS.

April 10th, 1877.—We have recently baptised a young man here who has been subjected to much abuse and contempt by his friends and neighbours. His father was outrageous, and determined to prevent him having anything to do with the hated religion of Jesus. One day, when the native pastor and a friend went to his house to try and conciliate the father, wife, and mother-in-law, he found the father had had a long heavy chain forged, and had bought a big stone with holes for the chain. In the presence of the pastor he lifted up his hands to heaven, and declared that he would either discard his son, or sell him to the foreigners, or that he should be chained in front of the house as one who was not fit to roam at large, seeing he was bewitched by the religion of the red-haired men. The mother-in-law declared her intention to commit suicide; the wife determined she would be no longer his wife; and the clan, or tribe, resolved to cast him out of their midst. We were afraid of the father and mother-in-law, as they were so outrageous, and we trembled for the faith of our young brother. We feared he might give way under such pressure from within and without; yet the Lord enabled him to stand firm; and I am happy to add that he was baptised last Sunday without the slightest opposition. But "prayer was made without ceasing of the Church unto God for him," and this, doubtless, was the secret of his steadfastness and of the lulling of the storm and tempest among his friends. Praise the Lord! Chinese Christians, when they have the grace of God in their hearts, are as willing to suffer persecution with patience for their Christianity as any other race of men, and it is a libel on them to say, as some are very fond of saying out here, that "*they* are not willing to *pay* or to *suffer* for their faith." When I think of the number of antagonistic influences at work against them, of the idolatry and evil amidst which they have been brought up, of the deep-rooted prejudices consequent on the narrowness and bigotry of their education; that every man, woman, or child that a Chinese Christian meets in the street or market-place is a foe; that nearly all the trades are more or less opposed to the spread of the Gospel he professes to believe; that public opinion is against him—when I think of these things, and remember the multitude of favourable influences on the side of believers in England, I am compelled to say that they are not a whit behind the Christians at home, and

I marvel that so many are converted to the faith of the "despised Nazarene."

In England, whenever does a man lose his trade, or the chief gains of his trade, through believing in Jesus? But *here* the stonemason conscientiously refuses to go to the temples to cut and carve altars and vessels for idolatrous purposes, and these are the principal sources of his gains. The painter has similar scruples, and is obliged to lose much by refusing to ply his art on the gods and their shrines. The coffin-maker loses great gain by refusing to make tablets for the repose of the soul. The agricultural labourer, who at certain times of the year makes a little money by chair-bearing, loses his fee because he refuses to carry the *idol-worshippers* to the temple, and so forfeits his chance of carrying such persons at other times. All these things which I have mentioned we have in churches under our care, so that they are not fancies but facts. Thus all the elements surrounding a Chinese Christian are opposed to his faith, inimical to the cause of Christ. How different with you at home! Everywhere you go, at every turn, a building towering high dedicated to the God *you* worship, meets your eye and cheers your heart. The bells on the steeple calling aloud, "Come to worship;" the Bibles and religious books in shop windows; texts of Scripture emblazoned in large letters on the walls; announcements and advertisements of meetings where your God is *honoured* and *praised*—these and a thousand other things all unite to inspire confidence and courage in pursuing your faith. But it is not so with the poor Chinese Christian. He stands a solitary mark amidst the moral desolation of his city or village. No kind eye, no sympathetic word, no identity of interests, no union of feeling; all, all distant and cold towards him—nay, worse, for everywhere he goes, in every street, almost in every shop, he sees nothing but materials for a worship diametrically opposed to the spirituality of the Gospel he loves; so that he can *go nowhere, hear no sound, see no sight*, except those which bring back to him old associations most unfavourable to the development of his Christianity. Thank God, Chinese Christians are not to be set aside with a sneer, nor puffed out of existence with a breath. There are staunch and sturdy men among them, notwithstanding the evil and hostile influences operating against them.

We have a weekly prayer-meeting for men, which, I am sorry to say, is not well attended. Miss Turner has also a weekly prayer-meeting for the female members of the church. I am hoping, through God's blessing, to see some of Miss Turner's scholars give their hearts to the Lord before the year runs out. Miss Turner is ever labouring and praying for them, so we have a right to expect results. Miss Murray goes out with the Bible-woman nearly every day, and gets a good reception at many houses of the poor people; we hope for fruit from these efforts.

Good Brother Stevenson established weekly collections in connection with the churches under our care, and these collections are well sustained—at least in the Shao-hing church. They have already opened a place for the preaching of the Gospel at a large market town about 30 li (ten miles) from here. With the deposit money, the rent, and putting the place in order, it cost them about 50 or 60 dols., and I have still about 50 dols. of theirs in hand. The whole of the collections of the three little churches* during the last three years, including the *native* contributions for the poor, is 318.47 dols., not an insignificant sum for such a poor and few people.

* Shao-hing, Shing-hien, and Sien-ngen.

If we take the relative value of money into consideration, it is something like £300 of English money.

Tsing-kò-bu.—When Brother Stevenson first rented a place in the town he was glad to get a room that answered as kitchen, bedroom, and preaching-hall; a most wretched, dingy hole it was. I do not wonder at the native preacher being glad of a removal to another place when circumstances compelled us to make a change. It is a little better now, but the slender and rotten pillars which support the preaching-room do not need a Samson to bend his might upon them to bring the house down. I am thankful to say, however, that we have hired an upstairs room for the preacher to sleep in of late, so the good man has some inducement to stay permanently. We have now a little company of six or seven believers meeting here every Lord's day, and in the evenings, to read the Scriptures. On our recent visit we baptised four persons—two men and two women. Mrs. "Thanks" and Sister "Spring-cloud" are the women—both married; the former 39, the latter 19 years of age. Brother "Firstyear" is 63 years old, and Brother "Beautiful-and-Elegant" is 29. Sister "Springcloud" is an interesting young woman, and has been much helped in the way of salvation by her sister, who was for some time in Miss Turner's school.

Shing-hien.—Here we have a flourishing church, though at present there seems to be a lull in the ingathering of souls. We have had a severe case of persecution of late, and the mandarin has been appealed to. The matter is satisfactorily settled, yet, as such

things get spread abroad through all the surrounding country, it may have tended to make people more cautious in having any connection with us. The people in this city are rough and rude, and I always get insulted when I come here with the native preacher, some using the most offensive and obscene language towards us.

We baptised only three here on this visit of March 15th; but we are thankful for three souls. I observe, by comparing notes, that, *even numerically*, all other things being equal, Christianity in China is not far behind the mother country. We have three little churches, numbering over 100 members in all, and we have only six or eight preachers; yet the Lord graciously gave us thirty-four converts last year. I see, by referring to the report of a certain religious body, that they have 136 churches and a membership of 33,682, being an increase of 1,056 for the year. Now this is only a little over $7\frac{1}{2}$ souls to each church for the year. Just remember, 33,682 English Christians, with 136 ministers at least, together with their elaborate organization, leaving only an average of $7\frac{1}{2}$ souls to each church for the year! Now is it fair to say, as some do, that "Missions to China are a failure?" The report of another religious body in England gives an increase of membership for the year of 2,665; but they have 350 itinerant preachers and 3,435 lay helpers, and a staff of 20,000 Sunday-school teachers. How many converts do these figures give to each church? If Christianity be a failure, even numerically, in China, then it is a hundred times a failure in Great Britain.

Journeys in Hu-nan, Kwei-chau, and Si-chuen.

EXTRACTS FROM THE DIARY OF MR. C. H. JUDD.

(Continued from page 85.)

I WROTE to you from Shen-chau Fu, about half way through Hunan, where we arrived on Jan. 25th. We walked through the city, and preached at the gate for some time, selling tracts and books. The magistrate who, I believe, caused our expulsion from Yeh-chau two years ago, is now magistrate here. On Jan. 26th we passed Lü-chi Hien, a very small walled city.

About ten miles further on we came to the splendid.

CAVERNS OF MA-TSUE-NGAI.

How I wish for some more able pen to describe them! For a considerable distance the river is lined on one side with perpendicular rocks, often over 100 feet high. These are composed of various strata, each about ten feet thick. About sixty feet above the level of the water, and fixed under a slight projection of rock, is a wooden box or cupboard, lodged far beyond the reach of human hands. As there is no access to this cupboard from below, some of the more bold among the natives are said to have once tried to reach it from above, believing it to contain some mysterious treasure. Accordingly, many years ago, a man was let down from the top of the rocks by means of about forty or fifty feet of calico, but before he could open the cupboard a clap of thunder burst over the place, which made them think the gods were displeased. They relinquished the effort, which no person has since dared to repeat. Farther on in this strata, but rather higher up, can be distinctly seen a wooden boat, lying lengthwise in a cleft, with its side a little projecting, as though it had been suddenly crushed into its position between the two strata. To all our inquiries as to how it came there we could get only one answer, "The gods placed it there."

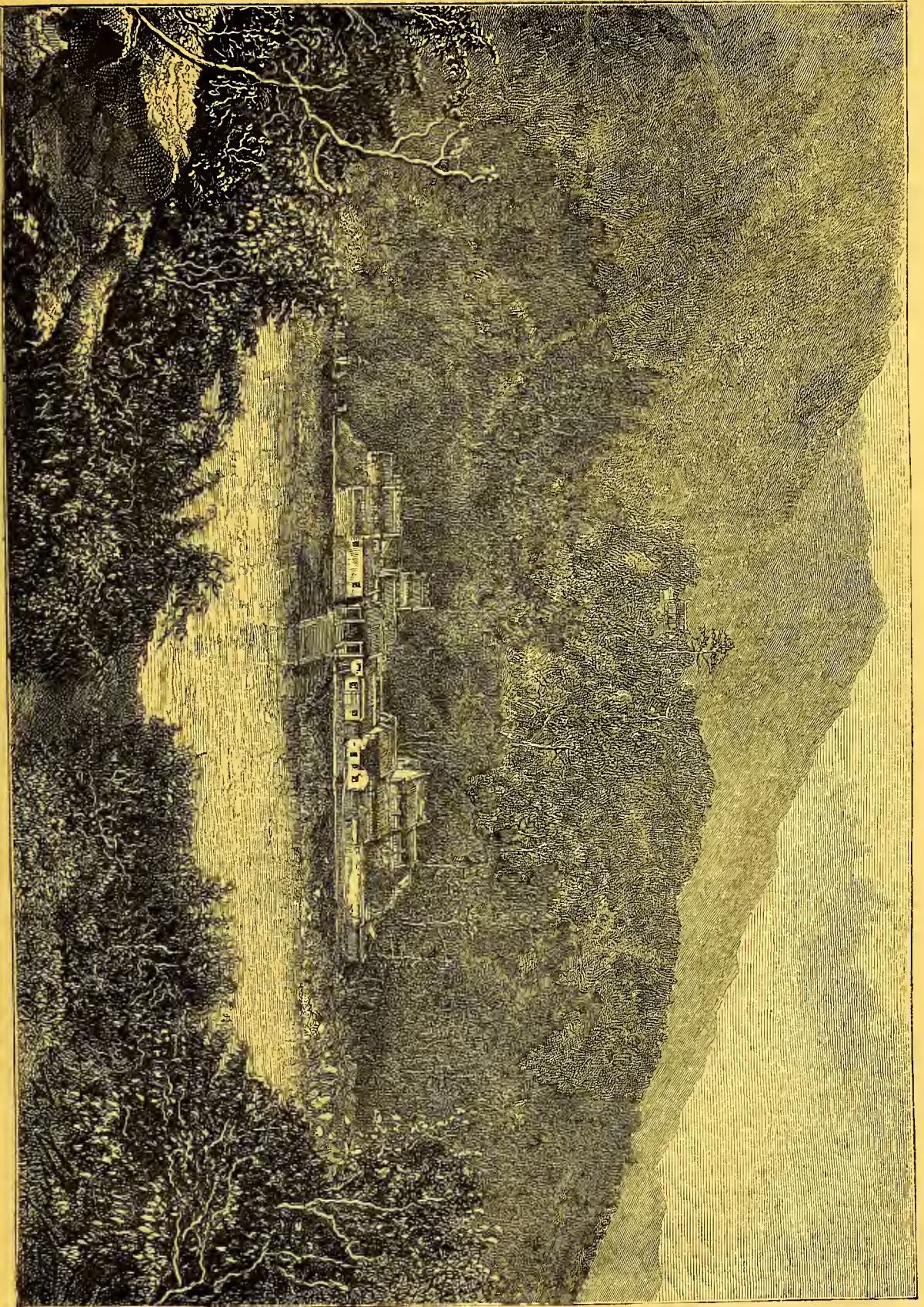
They appear to have no tradition of any flood reaching so high, nor does the present state of the country look as though the waters had, in any recent years, gone to such a height. It appears to me that there must have been at no very distant period a great upheaving of many parts of the land in the

provinces of Hunan and Kwei-chau. These provinces present a rich field for geological study, and both are rich in mineral wealth, of which the people appear to be little aware. The rocks are everywhere beautiful and of great variety. Coal, iron, quicksilver, and some gold are to be found in every direction. But to return to the caverns. The entrance is below the strange boat and cupboard, a little distance above the water, and is about 20 feet high. We walked in about 20 paces, and then found the cavern divide into three passages. The one to our left is the course of a small subterranean river, dry at this season, but we could not proceed far in this direction on account of the mud. The roof, about 8 feet high, is covered with numerous pieces of stalactite. The central passage is the largest, which near the entrance is perhaps 70 feet high, like the inner side of some natural cathedral dome. Numerous rocks of stalagmite rise like pinnacles or monuments from the floor, from 10 to perhaps 20 feet high, formed evidently by the dropping of water from the roof. We passed on for some distance by the light of our oil lamp and two candles: here over a deep crevice, and there under some high vaulted roof, which our lights scarcely sufficed to reach. The awful grandeur of these subterranean halls made us feel we could only speak in a very low voice. We soon returned to our boat, not caring to try the extreme depth of the cavern, which the Chinese say is 40 li (12 miles).

On *January 27th* we reached

PU-SHÏH,

a town of considerable size and trade. When Mr. Margary passed this city, the military authorities had great difficulty in protecting him from the mob which came about him. Mr. Brounton and myself, however, passed up and down the streets freely, and preached there without the slightest insult or difficulty. There is a large trade in oil between this place and Hankow: it might at some time prove a very good mission station. The



A CHINESE MONASTERY.

town lies at the foot of a beautiful range of hills. Next we reached Shen-chi Hien, a little town, on the rocks above the river. Here we took leave of our boatmen, who had brought us from Ch'ang-teh Fu, and quite felt their loss, for they had served us well; and we hope the head boatman now believes on the Lord Jesus. One of his helpers is a member of Mr. John's congregation at Han-kow, and greatly wished to go with us. I accordingly took him, as I expected otherwise to be alone on the return journey. The journey from Shen-chi Hien to Tong-ren Fu occupied seven days. Nearly the whole distance, about 100 miles, is a succession of rapids, giving some excitement to our journey, but no small labour to our boatmen. Passing up one of these, the boat became almost unmanageable; it was driven into some rocks, which broke a hole in the bottom, and we might soon have

SUNK IN DEEP WATER,

had not my brother, looking under the floor of the boat to see if his goods were wet, discovered the damage in time to have it patched up, not without much delay. We reached Ma-yang Hien on Feb. 2nd., and preached for some little time at the gate.

On *February 4th* we arrived at

TONG-REN FU,

praising God who had brought us safely through Hunan, and given us His help in preaching the Gospel at many places in that dangerous province. We crossed the border into Kwei-chau from Hunan on the day before (Feb. 3rd).

And now a few words about the people of Hunan. Before we started we had, as you know, had some bitter experience of the enmity of these people against foreigners. But I am deeply thankful that it was not until we had passed clean through that we became fully aware of the extent of this enmity, as otherwise we might not have gone that way. The highest official from that province is the foreigners' enemy, and his influence has spread to the lowest of the people. A large organisation has been formed, with a number of Hunan mandarins at its head, for the purpose of preventing any Europeans entering their province, and also to eventually exterminate all foreigners from China. I have seen a copy of their private circular, in which, of course, the religion of the Lord Jesus comes in for a share of violent slander. The proclamation allowing all foreigners to travel in the interior, and commanding all officers to protect them, which the Emperor has ordered to be posted up in every town in the Empire, has *nowhere* been put up in Hunan. The officials say the people will not allow them to put it up. Either the officials are very weak, or the people very violent: I think both are true. But it is evident the officials do not wish the proclamation to be put out. After the mandarin who had been appointed to go to England to apologise for Mr. Margary's murder had left China, the people of Hunan pulled down his residence in indignation, because one of their province had gone to apologise to a "barbarian" government. But to resume.

THE PROVINCE OF KWEI-CHAU.

At Tong-ren Fu we preached for a short time only, and started early next morning on our journey by road, having arranged for our coolies to carry our goods to Kwei-yang Fu, the capital, about twelve days' journey. And now we had a change of scenery. Our route by water had been at the foot of the hills, and the climate in Hunan had been generally mild and lovely; but now we ascended the mountains and found that the tops of these presented a scene of extraordinary beauty. As far as the eye could reach, the forests, grass, &c., were covered with a coat of ice two or three inches thick; and every now and then we heard the crash of some fine tree breaking down under its icy burden. The valleys were sometimes hidden by the dense clouds floating below us. The rocks were very difficult in some parts, owing to the meeting of the ice, and it was with great satisfaction that we reached our first lodging at a small village among these wild and lonely mountains. We walked two days over roads the worst I had ever seen, after which we had to succumb, and hire two mountain chairs for three days, when we were better able to walk, and had better roads. My brother's feet were not, however, so soon well, and after about three more days' walking he was compelled again to ride. At one of the cottages where we lodged among these wild mountains the host became deeply interested in the Gospel, and sat with us to a late hour in conversation. I trust we may meet him in glory.

We passed U-ping Hien, where we saw for the first time the sad traces of the revenge of the Miao-ts on the Chinese. Twice has this city been burnt down by these supposed aborigines of China; and the surviving inhabitants, who had to flee, are only just beginning to return and to rebuild their houses. Fifteen miles from this place we came to Tsin-chi Hien, which has been left even more desolate. Within the walls, which are yet standing, beyond a few scattered cottages on what was once a fine busy street, there is nothing but ruins. Outside the East Gate a considerable number of new houses are being built, and the suburbs are again beginning to look busy. This place has been *thrice* burnt down by the Miao-ts, who we are told show their first enmity against the temples and gods. At Tsin-chi we preached to a considerable audience in the suburbs, and were delighted to notice the civility of these people in contrast to those of Hunan. On Feb. 10th we reached Chen-yuen Fu, a city close on the border of Hunan, and Kwei-chau, well known for its strong anti-foreign character. When Mr. Margary passed through about three years ago, he met with considerable trouble, and his boat was dragged ashore and burnt by the people. Some time afterwards two Romish priests attempted to come this way, but went round ten days' longer journey to avoid this city. We had heard various other rumours of the danger of this place, and therefore had naturally some fear that trouble might arise, if we were recognised as foreigners. We therefore sent our luggage on first, hoping to make sure of that. This however was stopped at the city gate, and a little crowd awaited our arrival. I showed my passport to the gatekeeper, and was allowed to pass on. Our way was along a mile or more of busy street. The people looked at us with perhaps some surprise, but no one gave us the least trouble. The Lord was our keeper.

February 11th.—Reached Shi-ping Hien, another of the cities destroyed by the Miao-ts. The gates were broken down, and the city within the walls presented a sad picture of desolation. Outside there are a number of houses and shops, with some inns. We stayed here only an hour or so, to preach the Gospel and distribute tracts. The population in this neighbourhood is extremely thin, but there is great traffic over this, the high road through Kwei-chau, Yun-nan, and on to Burmah. The lodging houses on the road are pretty good every twenty miles, but poorer at the intermediate villages. Sometimes the walls of our inn were composed only of long grass tied to a few posts. Such walls did not offer much resistance to wind; and as outsiders could easily see every arrangement we made for sleeping, there was some

TEMPTATION TO ROBBERS,

of whom we were occasionally warned. On one occasion our coolies had told us that such persons abounded about our lonely lodging. When we retired to rest, some opium smokers were lying in the next room smoking their odious fumes. We did not at all like their appearance, nor did we care to sleep while they kept up a most vigorous discussion on the virtues (?) of opium. Mr. Brounton and I felt somewhat inclined not to undress, and lay down in our clothes, as we felt the partition of only a few reeds and grass was too little to secure us against danger. I had no sooner laid down than the words of Psalm iv. 8 came with power to my mind; "I will both lay me down in peace, and sleep: for *Thou, Lord, only* makest me dwell in safety." I felt ashamed of my fears; got up, took off my clothes, and slept in peace. In the morning Psalm iii. 5 came to my mind. Many of the persons we met on this road carry a sword for self-protection. But the danger is lessening every year as the traffic increases. Besides which, there are now strong stone guard-houses, each containing five soldiers, built on the tops of the hills, about every quarter of a mile, all along the road.

Feb. 12th.—Reached T'ong-p'o; about 5 li to the west of this we passed over a beautiful stone bridge. High up to our right was the "Flying-clouds cave." It is a magnificent place, formed largely by the overhanging of a huge rock. The inside is lined with beautiful stalactite, forming the most grotesque shapes imaginable. The Buddhists, who occupy it as a temple to the "goddess of mercy," have sought to improve (?) it by carving sundry gods out of the solid rock, covering some of them with red and gold. The trees above and around, and maiden-hair ferns within, add much to its real beauty. The next place, Huang-p'ing Hien, and we reached on the Chinese New

Year's Eve. Accordingly we had to spend a whole day at this place, as no one would travel on New Year's Day.

February 14th.—Reached Chong-an-kiang, a small town and a military station. We preached on the streets. The Romanists had been here before us, as to most of the places in Kwei-chau province.

Some miles further on we came to "Great Wind Cavern." The entrance is about twelve feet square, at the foot of a large hill. A stream of water runs down a passage to the right, which we could not follow; but by the aid of torch and candles we followed the course of the stream upwards for perhaps a quarter of a mile or more, until we again came to daylight on the other side of the hills. From some cause, a strong wind is said to be always blowing through the cavern.

For the next few days our route lay through the cities Ts'in-p'ing, Kuei-tin, Long-li, and other towns.

Monday, February 19th, to our great joy we reached

KWEI-YANG-FU,

the capital of Kwei-chau province, and met with the kind welcome which I told you about in my letter.

I spent about ten days in Kwei-chau. The city is finely situated on a small plain, surrounded by hills. There are a number of large-heathen temples, and two Romish places of worship; one of them, the cathedral, is probably the finest building in the city.

The city of Kwei-yang appears especially suited for a mission station, situated as it is on the road to Yun-nan and Burmah, as well as affording easy access to Si-chuen, Kwang-si and Hu-nan.

As often as time permitted, we went into the streets to preach and sell books. The people were very civil and attentive, and had no difficulty in understanding our dialect. They purchased books and tracts freely; on one occasion more than a hundred were sold in about an hour, of course at a low price. Will our readers fervently pray for a blessing on this scattered seed, as also for great blessing on our host, Mr. Broumton, and Yao Shang-tah, our helper, witnesses in that city of the living God and salvation in Christ alone? Their enemies are not few, but God is greater than all.

RETURN JOURNEY.

On 2nd March, after a rich breakfast, provided by our kind host, of sea slugs, sharks' fins, birds' nests, duck, and all that constitutes a real Chinese feast, I took leave of some of the friends around us, Mr. Broumton and others accompanying me to the mountain pass, about four miles from the city. Here the coolies took their breakfast, and we had a few minutes' parting prayer. Feelings of mingled joy and sadness were in our hearts. Sad to part, with little idea when we might meet again; joy that our God had so prospered us, and given us a footing in that great heathen capital of Kwei-chau. The Lord alone knows what this first beginning there will grow to under the sunshine of His love and the showers of the Spirit.

I now had for my companion and servant the Christian boatman who had desired to leave his boat and come with me. Our first day's journey was through rain most of the way; at night we lodged in a straw hut, where a man tried long to make a fire of damp sticks and grass, but really did little more than fill our room with smoke, for which the only exit was a hole in the side wall, and the door.

On the third day we passed scenery I think the most lovely of any we have seen on our journey so far: two ranges of well-wooded mountains called "The great and small Peak Passes," with a rich valley between them. On this and the next two days we passed plenty of good land now uncultivated, its former owners having fled or perished in the late Miao war. Most of the cultivated parts are now growing opium, where food ought to be grown. We daily met between 200 and 300 coolies coming from Si-chuen, carrying salt, oranges, and silk.

The salt was formerly carried in boats via Hu-peh to Annam, until a governor of Nankin paid a large sum of money to the Emperor to stop its being brought down the river, in order to greatly increase his own trade. And now these poor men have to carry each his own load of nearly 200 lbs. on his back for fifteen or twenty days, over these high mountain roads. Many young boys also carry 50 or more lbs. each. I have not seen such truly hard work in any part of the world as this, for which the poor men are so miserably paid. What would some of our English people who think beef and beer necessary in hard work

think of these toiling men, whose usual food is rice and a little bit of salt turnip, or greens? A few ounces of pork once or twice in ten days is a treat to them. Some of them literally faint by the way on the steep mountain sides; and who is to care for them or speak to them words of comfort in their last moments? I saw the remains of one poor fellow by the road-side, whose bits of rags and fresh looking bones looked as if some tiger, or other wild beast, had been the last visitor to him.

Our evenings in the inns gave me frequent opportunities for speaking to these men of the living God and Saviour. On one occasion some dozen or twenty of them were sitting round a fire, and they were very shy at speaking with a foreign stranger—indeed they would scarcely give a reply to any thing I said—until, admiring the arduous labour of a little boy of ten years, who carried a heavy load of salt, I gave him a few copper cash to buy some little sweets. This at once opened their hearts and ears, and won a ready hearing for the old, old story.

On 5th March we crossed the U-kiang (black river), a beautiful stream. On one of its banks we stopped for refreshment at a village, which a few days before had been nearly all burnt down. While conversing with the people, I asked a respectable looking shop-woman why the gods pictured on their doors did not protect them. With a look of dismay she replied, "I suppose they forgot." How blessed to tell them of a God who never forgets! Passing through the towns Tao-pa-sue and Lo-sz-yiu, with many intermediate villages, we reached the city of Tsun-i-fu ("The city that follows righteousness.") I fear it has little right to the name. The Lord grant it may some day get the blessing of those who do so in truth! We entered the city over a fine stone bridge of five spans. I preached a short time in the evening, and the next morning before leaving.

The next day arriving early at Sz-tu-chau I had good opportunity for preaching; and the people were both attentive and interested.

On 9th March we reached Tsao-mi-pu, a small town, but being market-day the streets were crowded with people from the country. An old Roman Catholic took me into his house, where we had some conversation about the Lord Jesus. The next part of our road lay over the Tsu-sz-kuan, which rises to a considerable height. The descent on the other side is about five miles, a great part of the way being stone steps. The scenery is very grand, but the incessant stepping is very wearying.

On 10th March we reached Song-k'ang, a busy little market town, where I preached for some time, and sold as many books as I could well spare. We had here some difficulty in getting a lodging that was passable. The first place we went to, the room had no light or air, except from a door into another room. The next one, where we stayed, had plenty of light and too much air, for the top was only partly covered in, and had there been rain it would not have been pleasant to sleep in such exposure. Early next morning we took passages for myself and servant in an open boat along the Song-k'ang river to Shi-p'i-t'ang, about 40 miles. There are rapids nearly the whole way, and the river, running among magnificent rocks, is exceedingly beautiful.

The next day we ascended the "Pass of the Emperor of Gems." I hired a pony to carry me over the worst part of this mountain, as the height is considerable. Passing down again, a tree was pointed out to me covered with knots on the bark. A number of straw shoes were hung in its branches, and a large quantity of incense ashes in front of it showed that the tree is supposed to be a god of some renown, as there are also many red poles around it, which are placed there as marks of supposed answers to many petitions! How low will man sink in worship of the creation instead of the Creator! Most of the people here are very poor and badly paid for work. A boy of sixteen carried my servant's bed and my Chinese rug ten miles for only thirty cash (not quite three-halfpence). It is a marvel to me how they live on so very little. They cannot always afford to buy even rice, but eat parched corn, which is cheaper, and can be eaten alone. A few li past Long-kan we saw by the roadside a large stone slab, about eight feet high, with some common Chinese sayings engraved thereon in large letters. I will attempt to give you some translations:—

"When men are wicked, men fear; Heaven does not fear."

"When men are good (other) men cheat (them); Heaven does not cheat."

"In doing deeds, follow Heaven's rule."

"In speaking words, accord with men's hearts."
 "May Heaven always bring forth good men!"
 "May men always perform good deeds!"
 "Good has a good reward; evil has an evil reward."
 "Don't say there is no reward; (it is only that) the time is not come."

Here, then, are specimens of their good sayings. I wish I could give you specimens of their good doings. After passing through several more towns and villages we reached that fine busy city of

CHUNG-K'ING IN SI-CHUEN,

on the 14th March. Praise God for blessings and safety to the end of our long journey of about 300 miles from Kwei-chau. From Chung-k'ing I engaged a small boat to I-chang.

Nothing remarkable occurred until we were ten miles below Fu-cheo, when coming to a village called Tsin-chi-chau, about 8 a.m., our boatmen stopped to buy food, and I went ashore to preach the Gospel. It was market day, and the streets crowded. I preached to the people some time, and sold a good number of tracts, without the least disturbance, and returned quietly to my boat. Just on leaving a man brought back one of my books, saying that they must not have it, as it was the "Lord of Heaven religion" (the name by which Romanists are known). I told him that it was not, that we were of the "religion of Jesus" (the name by which Protestants are known), but returned to him the price of the book. He then left the place quietly.

NARROW ESCAPE.

We had gone only about two miles down the stream when a boat came after us with two or three men in it, who called on us to return, which I refused to do. One of them, holding a sword, said, "You are preaching the Romish religion, and we are determined to exterminate you." We reasoned with him, showing, at the same time, my passport and the governor's proclamation allowing foreigners to travel unhindered. Presently another boat arrived with about a dozen men, most of whom were armed with guns, swords, and spears. They said if we did not go back with them they would force us, and occasionally fired off their guns to frighten us. They promised that if we would return and show their head man and the people who we were, we should then be set at liberty and any loss be repaid to us. As I saw, after some time, that resistance was useless, it appeared better to go back on the ground of their promise. Accordingly some of their number came on to our boat; one man, with his sword drawn, sat beside me, evidently intending I should not escape. Two or three others were in front with guns, &c.

Our boatmen worked the boat up the river in about an hour: it seemed like many hours to me. When we arrived at the village (Tsin-chi-chau) the crowd on the shore, waiting to see a foreign prisoner, was not small. The man beside me frequently felt the edge of his sword, and flourished it, with a very meaning look at me, while he whispered something to his fellows. Our boat was tied up to a rock by the bank of the river. After waiting about two hours, and no head man appearing, as we could get no answer to any questions of what they intended to do, we began to fear their purposes were the worst. They wanted us to go ashore, but my servant and I suspected they wanted to take us to a more convenient place for their evil deeds, and I refused to go.

At last Lao-ch'en (my servant) took my passport, Chinese card, and the Governor's proclamation, to see if he could find the head man. He was directed into a tea-shop, at the back of which was another room, wherein lay a richly-dressed young man, smoking opium. My papers were handed to him by one of his men. "I don't want these; seize his boat!" was the angry reply. While there, Lao-ch'en noticed that we were not the only objects of their plunder, for a native gentleman was there, pleading to be set free, whose goods had been seized and he compelled to pay "black mail." Lao-ch'en returned to the boat, still accompanied by armed men, lest he should escape. He told me that they evidently intended to extort money or keep us until it was dark, and then, when the country people were gone away, to kill us. But he had heard some of the country people say the latter.

It was not easy for us to speak to each other freely, as my keepers listened to nearly all we said. Happily there was one nearer to us than even the robbers. When Lao-ch'en came back to the boat a second time I asked, "Well, how is it?" His reply

was quite enough for me: "The same as Mr. Margary. If God helps us, well; but if He does not, then it is bad." We had been in frequent prayer, &c.; our hearts were calm and happy; it appeared as though our time had come. Just then we had a few moments' opportunity for speaking privately. I immediately urged that he should get ashore, and, if possible, make his way to Fu-cheo, and there make our case known to the magistrates. It was now 2 p.m., and Fu-cheo was ten miles up the river, so that there was only the barest chance for him to obtain help before dark. He did not care to go, but I urged that even if he did not come back in time, and they killed me, he would know who had done it. With this he left, and I was alone—yet not alone.

He had not been many minutes gone, when to my disappointment I saw him led back again by the arm. You may imagine my feelings. When, however, he reached our boat, I noticed that the countenances of these fellows had changed. They probably supposed we had assistance at Fu-cheo unknown to them. They began to make excuses for their conduct, and said they would escort us past the next two villages, or we might be again seized there. I politely declined their offer, but they persisted in taking us down to Shen-chi, the next village, ten miles below. The armed men now left us, much to our comfort, but about ten others, unarmed, came with us.

When we arrived at Shen-chi they wished to take Lao-ch'en and the head boatman ashore to speak to them, contrary to my wishes. I told Lao-ch'en, however, to hasten back, which he did, but not before the people were becoming excited. A boat of about twenty persons just then came down from the above village (Tsin-chi) market, and ran against our boat, which was tied to the shore. I told our under-boatman to unloose the boat, under the pretext of getting out of their way; but as he would not, I did it myself; then, seizing one oar, and telling Lao-ch'en to take the other, we pulled hard to get clear away. A little way down we put the boatswain's son ashore, and told him to tell his father to meet us next morning at Feng-tu Hien.

It was now about sunset, and we rowed the boat with all our might about eighteen miles, in the dark, and then waited the boatman's coming. Of course he was a little angry with us for running away without him; but we feared he was inclined to be an accomplice with them. We now breathed freely, and praised our God for His deliverance.

On 19th March we reached

WAN-HIEN,

travelling that day about one hundred miles. This is a large and busy city standing on a hill-side. A little below Wan Hien we noticed a number of refugees, built on the hill-tops, to flee to in time of trouble. Next day we passed two dangerous rapids. On the 21st, a little below Wu-san Hien, we entered a most extraordinary pass of the river, between perpendicular rocks for about thirty miles, which in summer-time is difficult to navigate on account of the rapid waters then coming down. Here we had strong head winds, which blew the sand from the rocks into our boat, and it was more than we could do to protect our eyes from it. The next night we had a heavy fall of rain, which found its way too easily through our matting boat-cover, and wetted my bedding and clothes. Our boatmen had fallen asleep and left the boat to drift down the current without properly covering us up, and this made matters worse.

On 23rd we reached

I-CHANG.

We went into the city, hoping to find Messrs. Cameron and Nicoll, but what was our disappointment to find them gone away, and the house partly demolished! After preaching on the street, and learning from the Custom House officers particulars of the troubles, we engaged a small boat to take us to Sha-shih, and thence hired another to Wu-chang. We met with some difficulties by the way, but our living God, in answer to prayer, brought us out of them, when our heathen boatmen more than once said, "Your God certainly is the true God." It was no small pleasure to me again to meet my beloved family on Thursday, 29th March, and together to praise God for His loving care during our journey of over 2,000 miles, occupying nearly three months, and giving us additional reason to say, "They that know Thy Name will put their trust in Thee."

Recent Intelligence.

MR. TAYLOR writes on July 13th:—"In a boat between T'in-t'ai and T'ai-chau. We left Shao-hing on Wednesday night, July 4th, and reached Hao-pò on Thursday morning; there had been such heavy flooding up the river that few boats had come down, and none could go up. We could not engage one, but got part of one, hoping for a fair wind which would enable us to leave. The tracking paths were too deep in water for men to wade and track. No wind came, however. Next day the wind helped us a little, and the water was so far fallen that the men could track—sometimes deep in water, sometimes on a dry path. In the latter part of the afternoon we arrived at Tsông-kô-bu, and went up to the chapel there. Pastor Siao-vong and the resident assistant, Zi Lao-pao, were both there. Had some talk with them about the work, and then went on, as our boatman could not stop long. We made 15 more *li* that night. On Saturday at noon we reached Sien-ngæn, and went up and saw Dao-hing (the once gambler), and the evangelist Mr. Nyien, and the premises. Both here and at Tsông-kô-bu I was struck with the openings there were for *influencing* the people, and felt that there should be a special remembrance made of them in prayer. We arrived at the mission premises at Shing-hien about 10 p.m. on Saturday night. On Sunday we had a good attendance of church members—some had come 8, 10, 15, 25, 30, 45 *li*! On Monday we had some needed rest, and English service for our own refreshment. On Tuesday we went to Yih-kô-c'un, the village where Mrs. Nying's sister and her mother live. You know of their recent persecutions and deliverance. We saw the former—a dear interesting-looking girl, whose look suggests that she both knows sorrow and has 'Found a joy in sorrow' too.

"After breakfast on Wednesday 11th, we had a short service, and went on to the next station, Dön-deo; had service and lunch, and returned to the city. Yih-kô-c'un has two members, and two inquirers. Mô-kô and Dön-deo have each about ten members and several inquirers. As soon as we got back to Shing-hien (the most successful of our stations) we set out again to visit Scen-deo-ting, where there are about ten members; had a short service there and returned, going on without delay to Sin-chang. The many new members in all these places was very cheering, and the evident *growth* observable in the older members impressed me. As I arrived at Mô-kô a sweet-looking young woman was pointed out by the helper, Mr. Li, as one who had suffered much for Jesus. She looked like it, her husband now has begun to pray. Our kind entertainers, who were at considerable expense (for them, poor people), and two of our chair-bearers, Christians, refused all remuneration. And these worthy people contribute liberally of their substance to the Lord. At Sin-chang, the evangelist and his wife hospitably entertained us. Here the work is less advanced, but is, I hope, advancing. There were some new faces to be introduced, and old ones standing fast in the Lord. We had a meeting together, and after a long conversation I had really to ask them to go at 10.30 p.m., as I was quite worn out, after four meetings and travelling all day.

"*Thursday, June 12th.*—Left Sin-chang at 4 a.m. and reached T'ien-t'ai at dark—a long 120 *li*, full forty English miles. Went to the new chapel in the city, and were warmly received by the assistant Da-tseng and his wife. Some of the members came in—there are ten now, and four inquirers; but the arrival of Miss Wilson so interested the matrons of T'ien-t'ai, and the chapel was so small, that any regular service was impossible. After supper a boat was secured, and we went on board very, very tired. Two of the members, the assistant, and our own Christian servant were with us, besides the boatmen and others, so we held a short service with them ere retiring.

"*Friday 13th.*—We were off early, and as the water is high have done well, and expect to reach T'ai-chau before dark, D.V. We have got through this part of our journey very well—better than could have been expected at this time of the year. The day before reaching Shing-hien I had a sharp attack of ague, the result of going ashore at San-ka to preach the night before, I suppose. I have taken quinine, and have had no recurrence

"Now as to the work as a whole. It is most encouraging.

Had God done no more by the China Inland Mission than what I have just referred to, there would be abundant cause for thankfulness. The converts baptized from the first and the candidates believed to be converted, including those in Shao-hing and T'in-t'ai, number 140 to 150. But the hopefulness of the aspect of things for the future is what most strikes me, and especially the wide field there now is for *female agency*. Including Hang-chau, six more lady missionaries might find full and useful employ in teaching female members of the church to read, directing and training Bible women, visiting women in their own homes, instructing the children of converts, &c. &c. There is, indeed, to my mind, a wonderful preparedness for work, and would soon be large returns if it were done well and wisely, in the power of the Holy Ghost. I am much struck with the value of the native dress on this journey. After hearing from others how they have been received, the treatment we have had has been a marked contrast, and the friendliness of the people to Miss Wilson has been just as manifest.

"*T'ai-chau, July 14th.*—We arrived here all right, and found all well."

SHIPWRECK OF DR. AND MRS. HARVEY.

[Just at the last moment for insertion this month, we have received the following touching account of the vicissitudes to which our dear friends have been exposed. We need not bespeak for them the sympathy of our readers.—Ed. C. M.]

MRS. HARVEY writes:—"Gregory's Middle Island, July 21st, 1877. We left Rangoon on the 8th inst., as you will have heard, with the intention of going as far as Penang in the steamer Kurrachee, and then taking another steamer to Shanghai. We reached Maulmain on the 9th, where we spent three very happy days, which I may be able to tell you about at some future time. We proceeded safely on our journey until the 18th, anchoring at night on account of the numerous islands. On the morning of that day, between six and seven a.m., we were sitting at the end of the saloon taking our early cup of coffee with our Bibles in our hands, just ready for our morning reading, when bump, bump, bump went the steamer *three* times, and we knew in a moment that we had struck upon a rock, a sensation never to be forgotten. My first thought was a prayer to God to save all our lives, my second a feeling of thankfulness that our sweet little Harold was safe in Heaven, the idea of his meeting death by drowning being too terrible. There was one cry from the other end of the ship, 'She's on the rocks!' Another moment and the mate appeared at the saloon-door with a white face, saying, 'Don't be frightened, each make a small bundle of things, and then to the boats.' For a few moments we knelt in our cabin (*i.e.*, my husband and myself), commending ourselves to our Father's care; then rolling up a couple of rugs, putting two or three things quickly in my little hand-bag, in an almost incredibly short space of time, I was hauled over the side of the steamer into the boat below. A poor Burmese woman with her three children quickly followed, then my husband, and the only other cabin passenger, with two or three Chinese, and the third mate. A keg of water and a few biscuits were then handed over the side, with a few valuables, such as a chronometer, a pistol, important papers, each with the request, 'Mrs. Harvey, please try and save this,' and we made for the island upon which we are now remaining, about two miles from the ship.

"Oh, what an interminable time it seemed before we reached the shore! But, thank God, we did reach it at last, or nearly so. A good-natured Burman took me in his arms, while the rest waded through the water, and thus we safely landed, and, looking back, we saw another boat following, while a third was putting off from the steamer. Thanking God for thus far saving our lives, I sat down on the sand to keep guard over the few things saved, while my husband went to see whether he could discover any signs of water on the island. In less than half-an-hour he returned, filling our hearts with thankfulness by the good news that he had found a beautiful stream of clear water. This was indeed a cause for thanksgiving, for we knew how terrible it would be if we should have to remain here long and no water to be had. Meanwhile, another boat safely reached the shore with some of the crew, bringing three bags of rice and

some ship-biscuits, and immediately my husband, with two or three who were willing to assist him (the rest sat down and began to eat and drink as fast as they could) gathered together wood to make a fire and boil a kettle, that we might have some tea ready for those who had not yet arrived, and who would, as we knew, be exhausted and weary. The Captain, of course, was the last to come ashore. We tried to give him a cheerful welcome, and then for a few moments the poor man broke down. But truly we had much to be thankful for. Every life was saved, sixty in all, mostly Indians. There was no scarcity of water, and a sufficiency of food to last for some little time at least. Many an anxious look we cast to the poor old steamer, expecting to see her sink or fall over; but instead of that she broke in two, the aft-part of the vessel sinking, but the fore-part remaining firmly fixed upon the rock. By this means, various expeditions have been made to her, and the few sheep and fowls rescued, so that there is thought to be a sufficiency of food to last for a month. For ourselves we have lost nearly *everything*, our goods being all in the aft part of the vessel, and the cabins were under the water within a few minutes of our leaving. The awnings and sails having been rescued, the captain speedily had a small sort of tent put up for us, with another at some little distance for the men and officers; and here, with a rug spread upon the sand, we laid down to rest at night, though, what with excitement, heat, mosquitoes, stinging ants, and the fear of snakes or wild animals, I cannot pretend to say we had much sleep.

"I ought not to have omitted to mention that after partaking of our evening meal of sea biscuits and fowl, my husband read a Psalm and prayed, while we all joined in singing the Doxology. At daybreak the following morning, the first mate with a few sailors put off in one of the boats to try and reach the small town of Ranory, in Siam, about forty miles distant, and see whether the Rajah there could help us in any way by sending large boats, for very few steamers pass this way. This is the fourth day, and as yet there is no sign of his return. God grant that relief may come soon, for this being the rainy season everything is *very* damp, and we are all likely, I fear, to suffer in consequence; but the Lord knows our need though He has seen fit to try us sorely during the past few months; nevertheless, 'in Him will we trust.'

"22nd.—This is Sunday, the fifth day of our stay on this uninhabited island, and still no sign of relief. Truly 'hope deferred maketh the heart sick,' but we have been comforting our hearts by reading some of the precious promises in the Psalms, and other portions of God's Word, as well as singing hymns to cheer and strengthen one another.

'Whate'er I do, where'er I be,
'Tis God's own Hand that leadeth me.'

If Mr. Harris, the first mate (about whom the captain is getting very anxious), does not return to-day, Mr. McCleod, who is commissioner for Malewoon, has requested to be sent off to an island about fifty miles distant, where there are natives living, and which is in his own district. He is himself half Burman, and the few Burmese of our party will be sent in the boat with him. This will lessen our numbers, which is desirable, on account of the scarcity of food, though, thank God, we have a sufficiency for our present wants, and before that fails, may the Lord indeed send us relief! What we suffer most from at the present time is the excessive damp. The little clothing we have is beginning to rot from the damp, and the heavy rains are so frequent, that there is no possibility of drying them. This, in my husband's state of health, is peculiarly trying to him.

"July 27th.—Several days have elapsed since I last wrote, as you may see. On Monday, the 23rd, at 3 a.m., the bell was rung, which was the given signal that a boat was approaching. Quickly were we all on the watch for her, and before long we recognised the first mate's voice, returning in one of our own boats, and followed by a Chinese junk, sent by the Rajah of Ranory. Truly, when we saw what sort of a boat it was, and heard the mate's report, we hesitated greatly as to whether we should go or wait for a steamer. The captain, however, seemed to think it better we should go, and fearing much the effects of the damp if we remained, eighteen of our party went on board, six English, six Burmese, and some sick Lascars. It was expected that we should reach Ranory in about eighteen hours, and accordingly sufficient food and water were supplied us to last

that time. Instead of reaching it in eighteen hours, we spent *three* days and nights in vainly attempting to reach Ranory, and the miseries of those three days it would be difficult to describe. Crouched upon the deck with scarcely room to turn, exposed to the burning heat of the sun, and to heavy squalls of wind and rain, sickened with the fumes of opium-smoking, with very little food and still less water, I must leave you to imagine what we suffered. On the third morning, seeing that we made no progress, simply beating about from island to island, the wind being dead against us, we begged the pilot to take us back to the island we had left. This he flatly refused to do; but about an hour and a half later, the sea rising to such a height that it seemed every instant as if the boat would be swamped, the boatmen turned of their own accord, being, I suppose, convinced of the impossibility of proceeding; and with the wind in our favour in a few hours' time we again caught sight of our island. On our way though, much to our surprise, we saw two of our own boats in the distance evidently making for Ranory, but keeping close into the islands, and so apparently getting along far better than we had done. This made us fear that we should find the island deserted, but when we drew sufficiently near we descried the smoke of a fire, and so knew that some one must still be there. Presently to our joy we saw a boat putting off, and at length were rejoiced by hearing the captain's voice. Just as his boat came up to us there came on a heavy squall, and in about two minutes we were all drenched to the skin. This seemed nothing, however, so thankful were we to reach land once more, and our desert island, with all its difficulties, was paradise compared to that terrible junk. We had yet a mile to walk along the shore in the pouring rain to reach the tent (our own small tent had been taken down), and there, after having some food, we thankfully took off all our wet clothing, and wrapping ourselves in a warm blanket we laid down, having no dry clothing to put on, the few things we possessed being still in the junk, and it being impossible to bring it to shore that night.

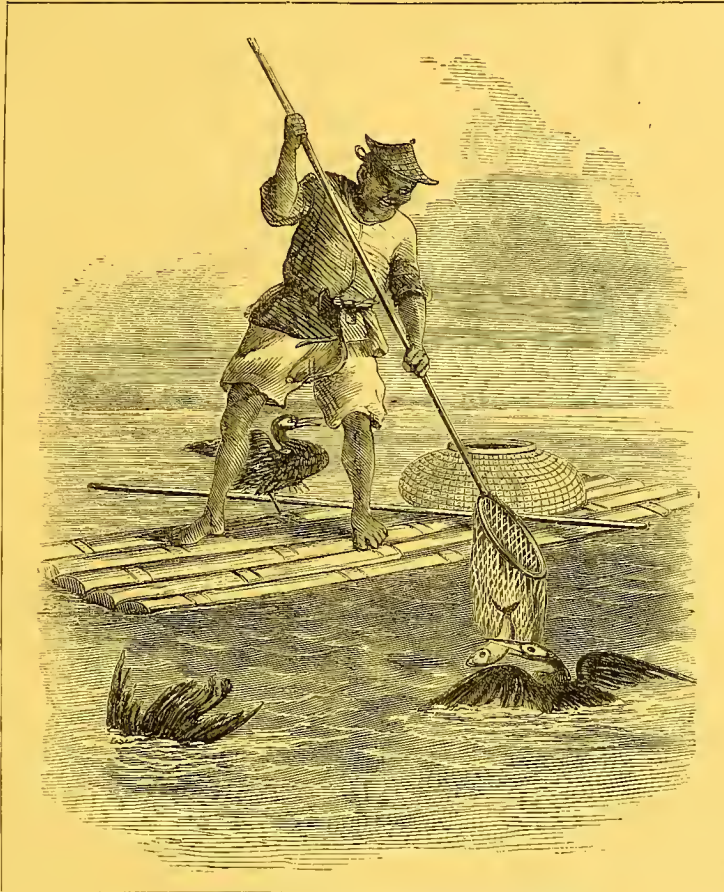
"We found only the captain, one engineer, and a few men remaining on the island, and had we reached a few hours earlier should have found it quite deserted. It seemed that after we left some of the men became terrified lest they should be attacked by Chinese pirates; this fear communicated itself even to some of the officers; and so the captain granted their request that they might put off in the boats to try and reach Ranory. Three of the boats accordingly started, and a Chinese junk coming by at the same time, the captain with the engineer and remaining men agreed to follow the boats. Like ourselves, however, after being out a day and night, and passing such a night as even he had never passed before, they were driven back to the island, which they reached about two hours before we did; and here we must remain in the hope of being rescued by a steamer.

"29th.—Yesterday morning, before we had been up very long, there was a shout from the captain, 'Pack up your things, the "Ananda" is coming,' and on running out of the tent truly we saw what appeared to be a steamer. Anxiously we watched her approach, while our one boat put off to meet her; but even before it had time to reach, we saw to our joy the steamer putting off a boat also, and knew that we were looked for. Before long two other boats put off, and in less than two hours we found ourselves safely on board. How we knelt and thanked our heavenly Father for thus answering our many prayers, I need scarcely say. We are now at Mergui on our way to Rangoon, and from there I trust it may please God to take us safely back to England. To attempt to go to China would be out of the question. What we have suffered has greatly tried even the strongest of us, and for my husband, in his weak state, the wonder is that he has survived it at all. Of course he is suffering in consequence, and I fear is likely to do so. I only trust that by hastening home, with care and rest, his health may yet be in some measure restored.

"July 31st.—I must finish this at once, in readiness for the mail, which we may meet before reaching Rangoon. You will, I am sure, remember us in prayer."

Dr. HARVEY writes from Rangoon on Aug. 8th: "We purpose (D. V.) to leave here on the 17th inst. for Calcutta, so as to catch the steamer 'Dorunda,' which leaves for England on the 25th; so we hope to be home about Oct. 10th. The American missionaries here are exceedingly kind to us, helping us with clothing and necessary articles for journeying, in a most warm and affectionate way."

CHINA'S MILLIONS.



Fishing with Cormorants.

WHEN travelling in China, most persons watch with great interest the ever-varying expedients of the fishermen. Now they wade in shallow water, catching the fish with their hands and feet, or pushing a net before them as they slowly move along; then they fish with rod and hook, and with nets of endless size and variety; here they take their prey in skilfully constructed mazes, which the fish easily enter, but from which they seldom escape; there they fish in the moonlight, with whitened board, attracted by which the fish leap into the boat; or they are seen busy by day, with the aid of trained cormorants, as in the above cut. Such are some only of the many ways in which the Chinese fishermen secure a subsistence from the rivers, canals, and lakes which abound in most parts of their well-watered land.

Perhaps of all these modes, fishing with cormorants is the most interesting. The fisherman sometimes stands on a light raft made of a few lengths of bamboo;

at others he uses a canoe-like boat, around which the cormorants stand. The number managed by one man varies considerably. In some cases the birds have a ring or ligature tied round their necks, to prevent them from swallowing their prey. Others are said to be so trained as not to need this. At a given signal the birds dive into the water; and if any are unwilling to do so they are pushed in by the boatman, not always very gently. The boatman beats the water to frighten the fish, which, darting from their places of concealment, are seen and caught by the birds. If the fish is too large for one, another cormorant will come and help it; but if able to bring it to the surface, the boatman with his landing net will bring both bird and fish into the boat. Having secured the fish and rewarded the bird, it is sent out again, if not too tired.

The birds when out of the water, wet and wearied, look tame and lifeless, very unlike the spirited wild

cormorant, whose beautiful eye and defiant manner show clearly that its capture during life would be no easy manner, armed as it is with eagle-like bill and claws, and powerful wings. We suspect that, like most Chinese domestic animals, the trained cormorants are underfed and overworked, which may well account for their want of vivacity.

INHABITANTS OF AMOY.

(See Page 141.)

THIS interesting group gives an excellent idea of the costumes used in the south of the Foh-kien Province. The young man to the right wears a felt cap, jacket reaching nearly to the knees, trousers tied round the ankles, native stockings and shoes. The one between the door and the woman is somewhat similarly attired, but has his tail or queue wound round his cap, as is common among workmen. The two barefooted boys wear the turbans which are still prevalent among the Foh-kienese. When the present (Tartar) dynasty conquered China, some three

hundred years ago, the natives of this province resisted to the last; and when, almost destroyed, the remnant were compelled to submit and shave their heads, they sought to hide their sorrow and their shame by the use of turbans. Though now as proud of their queues as any other Chinamen, the use of the turban still continues among the working classes. The woman wears a band round her forehead, a long wide-sleeved jacket, and a skirt of many folds opening in front and behind, and embroidered with braids of various colours and patterns. The skirt, which in most places is worn only in full dress, covers neatly embroidered loose drawers, and almost hides the little feet and embroidered shoes which are the pride of every Chinawoman who possesses them.

She has evidently dressed for the occasion, and has brought out her best silk fan. The young husband looks fully conscious that both he and his wife, and the family retainers, are giving evidence of that well-to-do state which is the highest aspiration of vast numbers of this people.

Hang-chau and Yu-hang.

FURTHER PROGRESS TOWARDS SELF-SUPPORT.

From J. Hudson Taylor.

WHEN present in Shanghai attending the Missionary Conference, our friend Wóng Læ-djün, the native pastor at Hang-chau, came over to urge us to pay them a visit, which we promised to do. Accordingly, soon after the Conference, we set out for Hang-chau by way of Ning-po and Shao-hing, and in due time reached the southern bank of the Tsien-t'ang river.

Just before we arrived there a sharp shower began to come down, and the tide was high, flooding for a considerable distance the wide plain. Mounting, however, a buffalo cart (very like the one delineated on page 231 of *China's Millions* for December, 1876), the patient but unwieldy animals soon waded into the water and carried us out a considerable distance. At the point where it was too deep for them to proceed, a sort of rough jetty or pier took us still farther out, and from it we stepped on board the ferry boat. It was pleasant on reaching Hang-chau to meet not only a number of familiar faces, but quite a goodly company to whom we had to be introduced. Some were members of the Hang-chau church, others were members of the branch churches associated with it. We invited as many as were able to come to dine with us on Wednesday, June the 20th, and they were much interested in hearing how, during the last few years, God had extended the work into almost every unoccupied province of China.

On Friday, the 22nd, accompanied by Pastor Wóng and the evangelist Liang-yüong, I went to the city Yu-hang, arriving about sunset. From a hill near the city I had a beautiful view of the whole plain, as well as of the city and suburbs. Though the city is small, the suburbs are far more extensive and populous than I had anticipated.

On our way through the busy streets we passed the small and almost stifling premises formerly occupied by the mission, and were thankful to find the present quarters in every respect a pleasing contrast. A cheerful room facing the street is used every day as a little chapel for preaching the Gospel to outsiders, while at the back of the building is a much larger and cooler room, quiet and airy, which is used for the worship of the church.

The native Christians soon came dropping in, and by the time our evening meal was over, converts, inquirers, and a few friends were all present. The members are now ten in number, and for some time past have been contributing a dollar every month for the purpose of building themselves a chapel. They have now twenty dollars in hand.

I suggested to them that they had received the Gospel at the expense of the native church at Hang-chau, who had selected and sent at their own charges the evangelist to Yu-hang. His work, however, had now become not merely evangelistic, but was more or less pastoral; and as God had now given them suitable premises for present use, would it not be better for them to defer the project of building a chapel, and do what they could towards the support of Liang-yüong?

To this they cordially agreed, and selected two of their number to receive the funds. Being only ten in number they were not equal to his entire support, but thought they might undertake one-fifth of the requisite sum, agreeing, if possible, to raise an additional fifth for every additional ten members God might give them, until with fifty members they would need no help from without. These arrangements being completed, a service was held for the purpose of definitely setting apart the evangelist for the pastoral oversight of the flock, a work hitherto carried on in great measure by Pastor Wóng, of Hang-chau. We wish that we were able to report the admirable addresses of Mr. Wóng and Liang-yüong, or to give any adequate idea of the simplicity and earnestness of the converts. May God, who has hitherto greatly blessed them, bless them still more abundantly!

Returning to Hang-chau, we had similar services there on Sunday, the 24th. The evangelist Nying Ts-kying received and accepted the call of the church to act as assistant pastor, on account of the frequent absence of Wóng Læ-djün, whose visitation of out-stations is likely to occupy more and more of his time. The members of the church undertook to give according to their means towards the support of their pastor.

Hitherto they have contributed towards the out-station Yu-hang, and now with a little additional effort they will

instead wholly support Mr. Nying. An elder was at the same time set apart for the purpose of receiving the contributions of the members for this object.

We feel sure our friends will feel both pleased and encouraged to learn that the first church of the China Inland Mission is becoming self-supporting; and that another, with a liberality which, considering their circumstances, is surprising, is undertaking part of the support

of their own pastor. The sums actually raised may to us appear small, but they are not so in reality, as compared to their means; and it must never be forgotten that the observance of the Lord's day costs a Chinaman one-seventh of his income, even if he be able to retain his former employment. Do all our readers contribute as much towards the cause of God proportionally as these poor converts from heathenism?

Mission Work in Si-ch'uen.

(Four-Stream Province). Area, $5\frac{1}{3}$ Scotland; Population, 27 millions; Resident Protestant Missionaries, NONE.

FROM MR. McCARTHY.

Tuesday, April 3rd, 1877.—Early in the day we reached Wan-hien. It is a large and very busy place. Iron is found in the surrounding country, and sulphur and saltpetre, as well as large quantities of opium, are sent from this neighbourhood. There were a great number of boats here, and like all sea and river ports, the character of the place for vice of every kind is very bad. A theatrical performance was taking place when we arrived, and the people—men and women—were gathered in a great crowd to see it. Gambling etc., etc., was going on all round.

April 4th.—Decided that Chang and I would walk to Shun-k'ing Fu, letting the evangelist go on with the bulk of our things to Chung-k'ing. Went on shore and found a lodging. In the evening had a talk with our landlord. He is a Kiang-si man, and has travelled a great deal, having been past Singapore, as well as through several provinces of China. He seems to be a great admirer of everything foreign except the religion of Jesus. While he would gladly talk on other subjects he fought shy of that. Outside, the people were all very friendly, and gladly received our tracts.

April 5th.—Our way led through a very fertile valley, with villages and towns every two or three li. The road along which we were walking was the work of a Mr. Wang, who spent the greater part of his money, though not a very rich man, in making good roads, and thus storing up a stock of merit for the next world. Whatever motive prompted him, the road was a first-rate one, and the couriers have reason to remember him with gratitude. Mr. Chang, the Si-ch'uen man I had with me, suggested that in a few hundred years they will probably worship him as a public benefactor. We met many people carrying beans, peas, rice, coal, paper, and various other commodities to the city; while from it numbers of men were going loaded with cotton, silk, iron, sulphur and other things. These men carry heavy loads for the whole day, and day after day, over roads that I found difficult to walk. As it was the day for worshipping at the graves, we met a great number going with offerings in their hands, and heard firing continually among the hills. We had conversations with not a few, sitting down to rest here and there, and distributing sheet tracts as we passed along.

Nowhere have I seen the land so thoroughly utilised as in Si-ch'uen; there did not seem to be any that was not under culture. Wheat, beans, mustard plant, and poppies covered the whole landscape. In all the towns of any importance there were handsome temples; and the club houses are all imposing-looking buildings. In the evening we arrived at Fun-shui—the dividing of the waters—90 li from Wan-hien. The landlord of our inn

was a descendant of an immigrant from Hu-nan, and was very friendly. Many of the people in the house received tracts.

April 6th.—Up among the hills we passed some coal holes, for you could not call them mines. The men go in on all-fours, and grub away, sometimes making a hole large enough to stand up in. They drag the coal out after them in baskets, with wooden runners to make them go easily. The coal looked very good, but the poor diggers seemed wretched in the extreme. I heard on the way that foreigners had the power of seeing several tens of feet down into the earth! Chang tells me that men are often burnt in the holes through fire-damp.

Being tired and wet, we only walked 45 li to a small place, and as it was early in the afternoon had some conversation with the people who came in. Some "braves" who arrived after us, put us altogether out of conceit with our poor doings, by their walking feats. They were returning from a leave of absence to Hu-nan, and were going on to Chen-tu, the capital of this province. Today they had walked from Wan-hien, 135 li, and yesterday they had walked 160! In the evening some men brought in a leopard, which they had killed among the hills not very far from the place where we were stopping. The skin was very fine. One man was cutting off the flesh to eat. The bones are supposed to possess great strengthening powers. In the evening, the landlord came into my room, and we conversed together for some time. He had been to Wan-hien when Captain Blackiston's expedition passed up. His description of the foreigners was most amusing—all their clothes were of one piece, they ate in such an outlandish way, etc., etc.

April 7th.—In the evening we arrived in the suburb of Liang-shan-hien, I walked through the city. The proclamation had *not* been posted up here. Here also the Roman Catholics have a place. A Chinese gentleman, a native of the Kwei-chau province, on his way home from Peking, put up at our inn. He seemed a very enlightened man. He is a "Ku-ren" (M.A.), and had gone up to Peking to pass some further examination, but was returning home in consequence of his father's death. He mentioned that from the time he was 17 years of age he had had a great desire to visit foreign countries, but from various causes had been unable to do so. We had a long conversation about the Gospel, and he took a few books, but seemed more interested in foreign things than in the Gospel, though he assented to all the truths I brought forward. He was a most gentlemanly man, but smoked opium, though ashamed to own it. His servant, also a Kwei-chau man, knew me, and asked if I had not lived in

Hang-chau. He inquired after my children, where they were, and many other questions that showed we had met before, though I did not recognise him. He had a very good idea of the Gospel, but he did not seem to be influenced by it. I urged on him the importance of attending to eternal things. He told the people about our dispensary at Hang-chau. Mr. Ho invited me to call upon him at Kwei-yang Fu if ever I went that way, which I promised to do.

Sunday, April 8th.—Went into the city, preached and distributed tracts, as also in all the suburbs, which are very large, except on the south side.

April 9th.—Raining hard, but we prepared for it, and walked 90 li. For the first half of the journey the road was level and easy to walk, but in the second half was the highest climb we have yet had. We went up and down hundreds—indeed I might say thousands—of steps. Once arrived, we lighted a fire of sticks and dried our clothes, washed our feet, and were soon warm and comfortable and ready for supper.

April 10th.—Nearly the whole day was spent in speaking to people who came in in parties of 8 or 10; listened well and took tracts. As it rained nearly all the day we did not go on. A poor old woman had been killed by the lightning yesterday. The Taoist priests were walking about in the rain, chanting and going through their performances. It was believed that if this was not done the lightning would break open the woman's tomb. As she had been a very good woman, the people came to the conclusion that such a judgment must have been for sins committed in a former state of existence.

April 13th.—We reached Chang's home, where we remained till Friday. During this time I had a great many visitors all related to him. They were very friendly indeed, and I had to refuse more than one invitation to go and stay a few days with them. I had some quiet time, for which I was thankful, for my experience in this journey leads me to think that it is important for one's own soul if possible to get some perfectly quiet place for retirement and prayer. The continual wear and tear of walking and talking, and passing through busy crowded cities, tends to lower the spirits, and, without great watchfulness, to weaken the spiritual life. If there is not spiritual power, how useless is travelling from place to place!

Chang's eldest brother, who is at home, is a well disposed man, and seemed really to get some intelligent apprehension of the truth.

A friend of theirs was hiding from the mandarin's runners, who had a warrant for his apprehension. As an instance of Chinese life and customs, I may mention the particulars. A man well-to-do had a son some sixteen years of age. In the 12th month of last year this lad went with some thirty or forty friends of the same stamp to the city; and in twenty days they managed to spend about 4000 taels (₯1200), a good deal of it borrowed. Of course, in a little time the lenders presented their little bills to the father, who was enraged, and at once took legal proceedings against those who had helped his son to spend the money. The father, by the payment of a good sum to the magistrate, secured that those whose names he gave in were to be punished. The Changs said that this young man who was hiding from the mandarin's runners had really very little to do with the matter. He had only been with him for a day or so, but on account of some former grudge his name was at the head of the list. His brother, who was hiding up in the rafters of a house had been taken. While we were there the friends of these young men resorted to a thoroughly Chinese plan to stop the proceedings. The

wives, mothers, and sisters of all the accused went in chairs in a body to the house of the old man, and made such a disturbance, and ate so much of his rice, that he had to consent to cease to prosecute, and indeed to do anything they wanted in order to get rid of them. It would soon have cost more than all the money he had lost, to have had to feed all the female relatives of the forty men. We did not remain long enough to see the end of the matter. I have no doubt, however, that the ladies would have their way.

An old schoolmaster, Mr. Chen, to whom I sent some books, seemed much interested in the Gospel. One day, after reading a tract on the Way of Salvation, he said, "We ought never to forget Jesus." He asked me how to pray, and in many ways showed that he took an interest in the truths he had read. Unfortunately, he was very deaf, and so our conversation was carried on with considerable difficulty, but I gave him all the different books I had, and he read a good deal of the New Testament while I was there. He was anxious to have the Old Testament too.

April, 21st.—Walked to Yoh-chi Hien, and passed Sunday, 22nd, here. In the afternoon went into the city. It was literally crowded with people. Being market-day the people were in from the country, and only seemed to have eyes and ears for business. The North street is a fine large well-paved road. The distance from this place to Shun-king Fu is 150 li, so on Monday, 23rd, we walked 80 li, and the remaining 70 next day, arriving in the afternoon. We first went to an hotel, but subsequently removed to a private house, part of which we agreed to rent, as a resting place and as an important centre for work. It is only eight days' journey from the capital of the province, and about six from Chung-k'ing.

Securing places for two on a rice boat going to Hoh-chau, 540 li down the river, at a very moderate fare—100 cash for the two, food included—we left Shun-k'ing. On arrival, we found Hoh-chau to be a large and busy boat station. There was a great idol procession going on in the city, which was very crowded in consequence; but even under ordinary circumstances it is a busy place. We left again early on April 30th, and reached Chung-k'ing next morning, May 1st, 1877. I found that the evangelist had arrived some seventeen days before us. He got up quicker than we expected, and we had been delayed on the way longer than we calculated for. He was rather alarmed, for the people in the house had been telling him of the Roman Catholic persecutions, which were so severe here last year, and which have not been settled yet. He had almost concluded to leave and look for me, when I arrived. Poor fellow, he was quite full of joy. I felt sorry that, while we were having such a good time, he should have been in trouble on our behalf.

May, 3rd.—Set on foot inquiries for a house. Went through a good part of the city. It is literally packed with people, and the suburbs are very large and densely populated. Across the river is another city, where the principal troubles with the Roman Catholics have been; so much so that they cannot even now go over there. We afterwards went to see a house to let. The owner having been at Han-kow, knew the difference between, Roman Catholics and Protestants, and was willing to let it for the residence of foreigners. What we need at present is a place where we can rest for a time, as in the present state of matters it would be unwise to open a chapel.

Five French priests came here a few days ago! When will the Church of Christ awake to her deep responsibilities? Persecutions do not prevent them from coming here, but rather seem to send them in greater numbers!

The Holy Spirit in Relation to Mission Work.

DELIVERED BEFORE THE CONFERENCE AT SHANG-HAI,

BY THE REV. GRIFFITH JOHN.

THE subject before us is not one of mere speculative interest. It is, on the contrary, one in which we are deeply concerned; for the relation of the Holy Spirit to our work is essential and vital.

As missionaries we believe that we are in China in obedience to the command of our Lord; and *the purpose of our mission* is to disciple, or make Christians of, this great nation. Whatever others may do, this is our work. We are here, not to develop the resources of the country, not for the advancement of commerce, not for the mere promotion of civilisation; but to do battle with the powers of darkness, to save men from sin, and conquer China for Christ. Commerce and science are good in their place. We do not underrate their importance. They might develop in China a new and higher form of civilisation—a civilisation that would bring with it abundant wealth, rich stores of knowledge, and many contrivances to lighten the burden of existence, and make life more happy than it is. But they cannot meet a single spiritual want, still a single spiritual craving, or infuse the life of God into a single soul. The Gospel alone is the power of God unto salvation; and salvation from the guilt and dominion of sin—from moral and spiritual misery—is the great need of the Chinese. Believing this, we devote ourselves to the supreme work of making known to them the truth as it is in Jesus as fully as we can, and of commending it to their hearts and consciences in every possible way.

This is a *great spiritual work*; and to secure success in it, we need the abiding presence of the Spirit, and, through the Spirit, such a full baptism of power as will perfectly fit each one of us for the special work which God has given him to do. We are assembled now to pray for *power*, for *spiritual power*, and for the *maximum* of this power. We do not disparage other kinds of power. Natural gifts and graces are valuable talents. Superior intellectual power, for example, is a precious gift. It lifts its possessor to a position of imperial eminence above ordinary men, and assures him a commanding influence over their minds. There is, also, a sort of magnetic power with which some men are richly endowed by nature. It gives them the pre-eminence in every circle in which they happen to move, and clothes their words with a peculiar charm. These are valuable gifts, and great spiritual forces, likewise, when subsidized and sanctified by the Spirit of God. But there are comparatively few men who possess them in an eminent and commanding degree. There is, however, a power accessible to every missionary, and to every convert, with which every one may be completely filled, and through which the weakest may be girded with everlasting strength. This is spiritual power, for the endowment of which we are entirely dependent on the Spirit of God. "But ye shall receive power, after that the Holy Ghost is come upon you."

Let us now try and realise our dependence on the Holy Spirit for every spiritual power essential to the accomplishment of our work.

In the first place, consider *our dependence upon the Holy Ghost as*

THE SOURCE OF ALL SPIRITUAL ILLUMINATION.

In ancient times, "Holy men of God spake as they were moved by the Holy Ghost." The Bible is our only authoritative record or standard of revealed truth. The "things of God," as fact and doctrines, are fully revealed in this blessed Book. That anything essentially new in Christianity, in this sense, is essentially false, is a maxim of orthodoxy. Still the Bible is not enough for us. The vital question is, How are we to *know* "the things that are freely given us of God"? How are we to reach the sunlit summits of full assurance in regard to them? As teachers of a religion which claims to be alone Divine in its origin, and absolutely true, the power of clear vision and deep conviction in regard to its eternal verities is indispensably necessary to us. Without this power the missionary must be weak and sickly. His words will not have in them the clear and emphatic ring of the earnest man of God, his work will be performed in a listless perfunctory manner; the heathen will listen to his message unmoved and unconvinced; and the churches under his charge will be devoid of light and power. The missionary, of all men, needs to be able to say—*I know*. Doubt to him means nothing less than paralysis. He has constantly to deal with the very foundation truths of the religion which he is attempting to introduce; and if his eye is not clear, if his convictions are not absolute, and if his heart is not full in regard to these, his work will be to him a fruitless, joyless, burdensome task. But it is not easy in these days to abide in the region of absolute certainty and cloudless vision in respect to the verities of religion. The age in which we live is intensely atheistic and materialistic in its tendencies. The spirit of scepticism is abroad, and the citadel of our faith is persistently and furiously assailed. Miracles are declared to be incredible, and belief in the supernatural is denounced as gross superstition. Even creation is denied, and under the reign of Law, God himself is bowed out of His own universe. Men hardly know what to believe, and what not to believe; and hence the feeble faith, the shallow conviction, and the extreme worldliness that characterise even the Church of God in these days. "Mr. John," said one of our ablest ministers to me when I was at home, "the spirit of scepticism is carrying everything before it. It is everywhere in our churches, and actually creeping up our pulpit stairs. We have broken off from our old moorings, and God only knows whither we are drifting." Brethren, how are we to keep ourselves untainted by this noxious element with which the intellectual atmosphere of our age is so thoroughly impregnated? And how are we to obtain that clear vision of Divine things that shall absolutely exclude all doubt as to their reality, enlarge the faculties of our minds in respect to their deep significance, and intensify our sense of their overwhelming importance? Moreover, we have to repeat these truths day after day in their most elementary forms, and that to a people who seem almost incapable of apprehending and assimilating non-materialistic ideas. And hence there is a constant danger of these momentous realities losing their freshness and interest to our own minds, and

their power over our own hearts. How is this danger to be averted?

Then look at our converts. They are not *psychical* men; the things of the Spirit of God are not *foolishness* unto them; neither can we call them *spiritual*. As yet by far the majority of them are in that state which the Apostle would designate as *carnal*. The ease with which many of them acquire a knowledge of the facts and doctrines of the Bible is simply astonishing. But where is the missionary who does not lament the lack of *spiritual* discernment on the part of the great bulk of his converts? The truths that are lodged in their intellects, and which they accept as unquestionable verities, do not appear to move them deeply. Their spiritual nature is not intensely quickened and greatly expanded by "the things of the Spirit of God," neither are their moral activities powerfully energised by them. They lack that divinely illumined, soul transforming apprehension of spiritual truth, essential to the development of a strong, manly, noble Christian character.

Again I ask, how are we to attain to, or abide in, the region of full assurance and clear vision in regard to "the things freely given us of God," and how are our converts to be led into the enjoyment of the same unspeakable blessing? There can be but one answer to this question: We must all be *filled* with the Spirit. Before the Pentecost the apostles themselves were mere babes in this respect. Their apprehensions of truth were extremely dull, their vision limited, and their convictions feeble. When filled, however, with the Holy Ghost all this was completely reversed. In a moment their souls were bathed in the light of Heaven; all doubts passed away; and they themselves were so transformed that they became "a spectacle to the world, and to angels, and to men." The Spirit that guided holy men of old in recording Divine truth, is the Spirit that reveals them to the mind of the reader in their intrinsic reality, deep significance, and matchless beauty. The natural and normal condition of the human soul is that of one filled with the Spirit of God, and consequently full of light; and it is only in so far as the soul enjoys this fulness that it can apprehend spiritual realities as they are. The *fully* divinely illumined soul is beyond the reach of doubt in regard to these things; for the Spirit takes of the things of Christ, and so shows them to such a soul that the inward eye shall behold them with direct and open vision. Under this blessed illumination the eternal verities of the Gospel become clear Divine revelations to the mind, faith becomes a spiritual vision, and preaching becomes a description of what is *seen* and *felt*. The distant is brought near, the vague becomes distinct, and truths lying cold and dead in the intellect become instinct with quickening, vitalising, invigorating power. And, above all, Jesus Christ Himself, in whom all spiritual truth is centred, is fully revealed to the inmost soul as a living, personal, ever present Saviour. "He shall not speak of himself; he shall glorify Me." Let us all be *full* of the Spirit, and our converts will be full of Divine light and power, and our little churches will become at once, what they ought to be, the lights of Heaven in this dark land.

Consider, again, *our dependence on the Holy Ghost* as

THE IMMEDIATE SOURCE OF ALL HOLINESS.

As missionaries we are in China, not only to preach truths and teach doctrines, but to represent Christ, and to build up a holy spiritual church, and for this purpose we need the power of holiness. Holiness is a mighty power; and the missionary cannot dispense with it. In this land, especially, is this power required in an eminent

degree. Our every movement, our whole spirit and temper, our entire life are narrowly watched and criticised by this people; and our influence for good or for evil depends more upon our lives than upon our words. The ideal teacher of the Chinese is a holy man. "He is entirely sincere, and perfect in love. He is magnanimous, generous, benign, and full of forbearance. He is pure in heart, free from selfishness, and never swerves from the path of duty in his conduct. He is deep and active like a fountain, sending forth his virtues in due season. He is seen and men revere him; he speaks and men believe him; he acts and men are gladdened by him. He possesses all heavenly virtues. He is one with heaven." This is a lofty ideal; but the Chinese do not look upon it as existing in fancy or imagination only. They believe that it has been realised in some instances at least; and I am convinced that no Christian teacher can be a *great spiritual* power in China in whom this ideal is not embodied and manifested in an eminent degree. He must be more than a good man; he must be a holy man, exhibiting "the vigour of every right purpose, and the intensity of every devout affection." He must be a man full of the Holy Ghost, and divinity within must energize mightily through him. He must be a man who will take time, not only to master the language and literature of this people, but to be holy. It is not ourselves—our poor selves—the Chinese want to see, but God in us.

This lofty character, however, has been looked upon in this land as the heritage of the chosen few. As a people the Chinese have not supposed the attainment of it to be possible to men generally. The New Testament, on the contrary, presents us with a divinely revealed model of Christian character, to which every one who names himself by the name of Christ is required to conform. The "new man in Christ" is not the holy man of Confucianism. In many particulars they differ widely. The Christian ideal, however, being absolutely true, embraces all that is real in the Confucian. I cannot dwell upon this ideal now; but I may just state that holiness is its grand essential element and all-comprehending requirement. The ideal Christian of the New Testament is a "saint," that is, a holy man, entirely consecrated to God, and devoted to righteousness and truth; and the ideal Church of the New Testament is a spiritual temple built up of such living stones. Now, it is perfectly clear to my mind that as long as this ideal is not fairly embodied in the character of the church in this land, is not made real and visible in the lives of its members, our progress must be slow and unsatisfactory. The Chinese must be convinced that Christianity is a practical reality, and not a mere system of belief, before they will accept it generally. They must first see it as a power, changing the hearts of men, and transforming their lives, and then they will accept it as a religion. The question of thoughtful men in China is similar to that put by the Jews to Christ—"Who art *thou*? What sign showest thou then, that we may see and believe thee?" "Thou claimest to be from God, and the power of God unto salvation. But how are we to know that thou art not an impostor? Where are the proofs of thy celestial birth?" Brethren, what shall we give them as a reply? The Bible? Books on the evidences of Christianity? The probability is that they would never read them—it is certain that few would be convinced by them. There is an argument, however, that would command their serious attention and profound respect, if it could only be presented with clearness and force, and that argument is the *blameless, holy* lives of our converts. It would be useless to supply them with books recording the lives of the saints of other days and other lands.

We must be able to point to the saints of our own churches, and say, "Behold a chosen generation, a royal priesthood, a holy nation." We must be able to say with that old servant of Christ who lived about two hundred years after the apostles, "Give me a man," said he, "passionate, slanderous, and un-governable; and I will make him one of God's lambs. Give me a man greedy, grasping, and close; and I will give him back to you munificent. Give me a man who shrinks from pain and death; and he shall presently despise the gibbet, the lance, and the lion. Give me a man who is intemperate, impure, and a rake; and you shall see him sober, chaste, and abstemious. Give me a man addicted to imposture, injustice, folly, and crime; and he shall without delay become just, prudent, and harmless." When we are able to face the proud Confucianist and address him in burning words like these, pointing to our converts as unanswerable witnesses for Christ, we shall have an argument for the divinity of our religion such as none can gainsay. But how long are we to wait for this unanswerable argument for the Divine origin and power of Christianity in China? Looking down it appears as if we might have to wait many a generation. Looking up, however, there is no reason why we should wait at all. The Holy Spirit is the Author of all holiness. Every holy thought, every holy emotion, and every holy act are inspired by Him. He is both able and willing to make these babes in Christ, as well as ourselves, "holy and without blame before Him in love." Let us believe that a baptism of the Spirit is possible for them; and let us seek it on their behalf, and teach them to seek it, with intense and persistent earnestness. Let us do this, and ere long the heavens will open; and the Heavenly Dove, as a spirit of purity, will descend upon them, and consecrate them as a "holy temple for an habitation of God." Then the infant Church in China will become an embodiment of the mighty power, and an incarnation of the Divine genius of our blessed religion.

Consider again *our dependence upon the Holy Spirit*
as

THE SOURCE OF OUR SPIRITUAL UNITY.

Unity is an element of power which we cannot dispense with. I am not speaking of uniformity, but of "the unity of the Spirit." Uniformity is not possible to us; and I am not at all sure that it would be desirable even if it were possible. The unity which we seek is that which we behold in all the works of God—unity in variety, the unity of life clothing itself in manifold forms. Humanity is one; but the races are many. The human body is one; but every member is not an eye. The landscape is one; but its beauty consists in a mixture of colours and forms. So it is in the spiritual world. "There are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord. And there are diversities of operations; but the same God which worketh all in all." With regard to our education, religious training, and mental powers and idiosyncrasies, we differ widely. We *cannot* be brought to see things precisely in the same light, adopt the same methods, and prosecute the same line of work. Neither is it necessary that we should. The right principle is for every man to make up his mind as to what is right and best for *him*, and throw all the soul that he has into it.

Then we are connected with different sections of the Christian Church, and are representatives of different societies. This is an inevitable source of a certain amount of diversity in the outward aspect of our work. Again, men are often thrown together in the same mission, and compelled to work in association with each

other, between whom there exists the least possible natural affinity. This is a real source of danger.

To enable us to dwell together in unity in our personal intercourse one with another, and to present an unbroken front to the common enemy in our work, the very God of peace and love must dwell in our hearts, and consecrate our entire nature as His everlasting temple. Being all in Christ, we are one in spiritual life; and we are so whether we recognise and acknowledge the fact or not. But what is necessary is that this element of oneness should become so full in each heart, and so clearly recognised and powerfully expressed by all, that our differences would be completely overshadowed by it. What does it matter to this people that I am a Congregationalist, and my brother yonder is an Episcopalian, if they behold in us both the same Christ-like spirit, and see that we are both walking in the same light of God, and having Divine fellowship one with another? In such a case outward differences only act as a foil to set off the essential unity. The unity we need, then, is the unity which is induced and perpetuated by the fulness of the indwelling of the Holy Spirit, and is productive of peace, mutual love, and, as far as practicable, hearty co-operation in work. We need the unity that would make it impossible for the demons of envy, jealousy, and unholy rivalry to show their heads between the different missions; and that would put a perpetual end to all uncharitable speaking and unbrotherly acting among the missionaries themselves. Where the Holy Ghost dwells and reigns, such things cannot exist. Before the descent of the Spirit upon the disciples, they had their rivalries, and their petty jealousies, and their unseemly disputations as to who should be the greatest in the kingdom; but the baptism of fire burned all that out of them, and they became *one* in Christ, and simply anxious to serve Him. Their mutual fellowship became unbroken; and all men knew that they were the disciples of Jesus by the love which they had one toward another. "Neither pray I for these alone, but for them also that shall believe on Me through their word; that they all may be *one*; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." "Men's hearts," says Carlyle, "ought not to be set against one another, but set *with* one another, and all against the evil thing only."

Consider again *our dependence on the Holy Ghost*
as

THE SOURCE OF SPIRITUAL JOY.

"The joy of the Lord is your strength." There are three kinds of joy. There is the *natural*, which has its source in purely natural causes. It may be ethical joy, inspired by an approving conscience. It may be intellectual joy, which springs from the conscious possession of superior mental gifts and culture, or from the achievements of intellectual triumphs. It may be mere animal joy, flowing from a fulness of bodily health, or an exuberance of the animal spirits. Or it may be the joy of harvest, the result of success in worldly pursuits. Then there is the *unnatural*, which consists in the exhilaration produced by stimulants of various kinds. This is the joy of the cup and the narcotic, on which the inebriate depends for his intoxicating delights, the opium-smoker for his day dreams, and many a thinker and orator for his mental elevation and the animation of his powers. But there is another kind of joy—the *spiritual*. This is the joy of the Holy Ghost—a joy which differs entirely from all other joys, and surpasses them infinitely. It is the joy of conscious pardon, assured by the witness of the Spirit in the soul. It is the joy of adoption, which is the Spirit in the heart crying Abba, Father. It is the

joy of deliverance from the power and dominion of sin. It is the joy which flows from soul-health and a fulness of spiritual life. It is the joy which springs from an upward realisation of the fact that the Father and the Son have come to abide for ever in the breast. It is joy in God—gladness in Jesus.

The Apostle contrasts the fulness of the Spirit with the fulness of wine. "Be not drunk with wine, but be filled with the Spirit." On the day of Pentecost the people seeing the effect of the out-pouring of the Spirit on the disciples, said, "They are filled with new wine." The Apostolic Church enjoyed a wonderful fulness of the Holy Spirit; and as a consequence the element of joy was a very powerful one in it. The Christians rejoiced with joy *unspeakable*, and took *joyfully* the spoiling of their goods. And thus inspired with holy joy, they spoke the truth with boldness, and the word of the Lord sounded out from them.

We as missionaries need the fulness of this joy. Without it our work will be a burden to us; and we shall toil on with the hearts of slaves, and the hearts of slaves are never strong. But especially do our native brethren need it. They had their pleasures in their heathen condition, both religious and sensuous. We have taken these away from them. How are they to be kept from falling a lusty for the flesh-pots of Egypt—for the leeks, and onions, and garlic of their pagan life? There can be only one way. The new religion must be made a joy to them. It is said of the sirens that their tenure of life was dependent on the successful exercise of their charms. They sang with bewitching sweetness, and so entranced anyone who heard them that he died in an ecstasy of delight. It is fabled that Ulysses, when he approached these enchantresses, stuffed the ears of his companions with wax, and lashed himself to the mast and thus escaped. When the Argonauts, however, passed the sirens, it is said that Jason ordered Orpheus to strike his lyre. The enchantment of his singing surpassed theirs, and the Argonauts sailed safely by; whereupon the sirens cast themselves into the sea, and became transformed into rocks. This was music conquering music, melody surpassing melody, joy exceeding joy. It is something like this our converts must find in Christianity if they are to be kept from the power of temptation, grow in grace, and become valiant for Christ. The highest and best service we can render them is not to stuff their ears, and lash them to the mast. Let us rather teach them to drink copiously of the joy of the Holy Ghost, and they will thirst no more for the pleasures of their former life.

I wish I had time to dwell upon *our dependence upon the Holy Spirit as a source* of another power of unspeakable value to the missionary, namely,

THE POWER OF DEALING WITH HUMAN SOULS, both in public and private. Some men are richly endowed with this priceless gift. They seem to be able to look into the very souls of those with whom they have to deal, read them, understand their wants, sympathise with them, and talk to them with wonderful directness and instantaneous effect. They may, or may not, be profound thinkers or powerful speakers. But they are earnest, large-hearted men, and full of Divine force. They yearn for the salvation of souls; and their whole nature seems surcharged with an energy which they cannot call their own. When they speak, their hearers feel that a supernatural power is grappling with them, and forcing them to yield or to set up a conscious resistance. People are often at a loss to account for the influence which such men possess. As men they *see* nothing in them to account for it; but they are compelled to *feel* and *confess* that mysterious something with which their

entire being is surcharged. Mr. Carpenter, of New Jersey, a Presbyterian layman, who lived many years ago, presents a most striking instance of this wonderful power. His education was very limited, and his mental endowments were of the most ordinary kind. Till anointed of the Holy Ghost, he was a mere cipher in the church. As soon, however, as he received that anointing, he became a man of marvellous spiritual power. The hardest sinners melted under his appeals, and yielded to Christ. At his death, it was stated that, by a very careful inquiry, it had been ascertained that more than ten thousand souls had been converted through his direct instrumentality. Finney is another instance. "Soon after his conversion," we are told, "he received a wonderful baptism of the Spirit, which was followed by marvellous effects. His words uttered in private conversation, and forgotten by himself, fell like live coals on the hearts of men, and awakened a sense of guilt, which would not let them rest till the blood of sprinkling was applied. At his presence, before he opened his lips, the operatives in a mill began to fall on their knees, and cry for mercy. When traversing western and central New York, he came to the village of Rome in a time of spiritual slumber. He had not been in the house of the pastor an hour before he had conversed with all the family, and brought them all to their knees seeking pardon or the fulness of the Spirit. In a few days every man, woman, and child in the village and vicinity was converted, and the work ceased from lack of material to transform; and the evangelist passed on to other fields to behold new triumphs of the Gospel through his instrumentality." This is a wonderful gift. Would to God that every missionary in China possessed it in the highest degree.

I wish I had time to dwell, also, *on our dependence upon the Holy Spirit as*

THE INSPIRER OF EVERY TRUE PRAYER.

But why should I multiply particulars. Are we not dependent upon Him for *every* spiritual qualification necessary for our work, and for *every* real success in it? Do we want native pastors, teachers, evangelists, or deacons? It is the Holy Ghost who calls the right men to office, and fits them for the successful discharge of their duties. Do we long to see this people turn from their dumb idols and sins to the living God? It is the Holy Ghost alone that can convince them of sin, reveal Christ to their inmost consciousness, regenerate their souls, and lead them to faith and repentance. Do we wish to build up a holy spiritual Church in this land? Do we wish to see the churches become self-supporting, self-governing, self-propagating? The Holy Ghost is the Source of all holiness, of all spiritual life and light, of all consolation and joy, and of all power and efficiency, whether in the members individually, or in the Church collectively. Brethren, we will thank God for the natural gifts and the intellectual culture which any of us may possess. We cannot attach too much importance to a thorough knowledge of the language and literature of this people, and to an extensive acquaintance with their religious customs, their modes of thought, and social habits. Would that every missionary spoke the language like a native, and were a *Han-lin* with regard to his literary attainments. We cannot be too fit for the Master's use in these respects. But all such gifts and attainments are useless in this spiritual work without the accompanying power of God's Spirit. A man of ordinary intellect and education, if baptised with the Holy Ghost, is a vastly greater spiritual power than the intellectual giant in whom the Divine Spirit but feebly energises.

Kan-suh.

(Willing-Reverence Province.) Area, three times that of Scotland; Population, sixteen millions; Resident Protestant Missionaries, NONE.

FROM THE DIARY OF MR. G. F. EASTON.

Dec. 21st.—Started from Si-gan Fu, the capital of Shen-si, for P'ing-liang Fu in Kan-suh. In about two hours we were beside

the dust being almost unbearable, we reached Kin-chau just as it was dark.

Dec. 29th.—Kin-chau is a very small place; there are about as many people and as much trade outside of the city as inside. We first sent a present of books to the mandarins, afterwards Mr. Parker and I went into the city, taking a number of books with us; we had no difficulty in getting a very large crowd, the people behaving very well indeed. For some time I endeavoured to point them to Jesus. The Gospel seemed quite new to them; they paid good attention, and I felt very happy to find myself so well understood, much better indeed than in Shen-si or Hu-peh. When I had talked for some time, I commenced to sell books: a little courage was wanted to make the first purchase, but that done, they went very quickly. After a time I returned to the



INHABITANTS OF AMOY. (See page 134.)

the Nestorian tablet, a few miles beyond the west gate; here we stopped the cart and went in search of it. We found it with many others, similar in appearance, situated in a mass of ruins of what must have once been a most magnificent building, said to have been a temple. The tablet is a very large flat stone, about six feet high, with some ornamental carving at the top, and stands on the back of a tortoise. At the bottom and on either side is a quantity of Syriac, some of that on the side is scarcely discernable.

Dec. 28th.—We entered the Kan-suh province at about twelve miles from Ch'ang-n-hien. At midday we stopped to feed the horses, at a small but busy country place called Ko-cha-miao. The evangelist and myself preached during our stay, and sold a large number of Gospels. The people seemed ignorant of the existence of God, and not to understand any of the names applied to Him. After a long and trying journey of 110 li (*long ones*),

inn, where I talked to the people as they came to see us, or buy books, the evangelist remaining in the city preaching. One man wished to know if we healed diseases, and wanted us to see his child who had a paralysed leg; another man, who had bought a small illustrated tract of the Prodigal Son, sent it back with a message that he was a Mahometan and did not want a picture with pigs in it. Considering the size of the place, a large number of books were sold, over 3,000 cash worth. I believe the Lord has been with us. We have been well received, and have had no trouble with the officials. Truly the Word has not been preached in the wisdom of man, but in weakness, and in fear, and in much trembling. In the evening I prayed with the natives, that God would bless this day's work to the enlightening of some of these dark souls. While taking some food in a rice shop, a procession of forty or fifty camels passed, most of them loaded with tobacco from Lan-chau, the capital of Kan-suh.

Dec. 31st.—To-day we are stopping at this little village of Peh-shui-i. We went out in the morning to talk to the few people in the place.

Jan. 2nd.—P'ing-liang; this is a rather large, but barren, deserted-looking city, containing inside and out perhaps between 20,000 and 30,000 people. I do not see a respectable looking street in it; they are all wide dusty roads, with irregular houses of mud and wood on either side, and the majority of them are closed. There are a great many Hu-nan men here (said to be half the population); there are also many Mahometans. Went out in two parties to preach, taking books with us, Mr. Parker going with the evangelist, and our servant with me. We went to the busiest parts outside the city, and preached in several places. After preaching, books were very eagerly bought. The people were polite and attentive, and seemed to understand very well. Some remarked that my sounds were clearer than those of the Hu-nan men. Having talked and sold books till high sunset, we returned to our inn, feeling quite ready for food and rest. The Gospel of God is His power: may He be pleased to use it to convert souls to Himself!

Jan. 3rd.—Went out to preach in the city, taking the boy with me with books. Got large congregations and the books went gradually; met with one man who had heard the Gospel in Peking. After a time returned to the inn for rest and more books; then went out again for a little. I have been pleased to-day to hear my boy telling the Gospel to the people, while I was with him. After I returned he stopped some time, preaching to them, and selling books. Mr. Parker and the evangelist have been outside the city most of the day.

Jan. 4th.—Again we went to the crowded part of the city and continued to get attention for some hours. A large number of books have been sold in this place, and very many have heard the word preached. We look to God for the blessing.

Jan. 5th.—Left P'ing-liang for Lan-chau, travelled forty li, and stopped at a village called Gan-kweh-cheng.

Jan. 6th.—Rose very early and started about 5 a.m. Beautiful moonlight, a strong N.W. wind blowing; bitterly cold. Went about eight miles before daylight. There we knocked some people up to give us some breakfast. The journey was over mountains, not at all fit for carts. It was trying work for the horses. We assisted to push the cart for some time, but found that our strength would not permit of that for long, as we ourselves had to climb. Just after dark, arrived at Long-teh Hien. It has been a long and terrible day's journey of 100 (long) li. Having walked nearly all day over bad roads, and being smothered and choked with dust, I felt almost exhausted. We found Long-teh a miserable, deserted place, and had some difficulty to get food.

Jan. 7th.—The city seems to have been of some little importance at one time, but is now all in ruins, the Mahometan rebels having twice visited it with destruction. It has a population of perhaps a thousand people. We retired to the top of a hill outside of the city to worship. A party of men were sent by the military mandarin to protect us, *in case of wolves coming*. We were obliged to shorten our service; then we re-entered the city and preached. I had no difficulty in getting a good congregation outside of our inn, to whom I talked for an hour or more.

Jan. 9th.—Ts'ai-ning-chau is a good sized place with rather large population. Here again we find many Mahometans, besides those scattered about the city. They have a street to themselves; they also have a mosque, as in P'ing-liang. Spent the day in preaching in the streets.

Jan. 12th.—Arrived at Hwei-ning Hien, a very desolate-looking place. It has evidently been a large city in former years, having possessed extensive suburbs, all walled in; but they are now entirely in ruins. The city has probably between 3,000 and 4,000 inhabitants. Spent most of the day in preaching; some seemed very willing to hear, while many were very indifferent.

Jan. 14th.—Enjoyed a quiet Sunday.

Jan. 16th.—Reached Gan-ting Hien. This city is rather large and very populous, and will range next to T'ing-ning-chau. Feeling much exhausted, I took some rest; and towards evening went out to preach, Mr. Parker accompanying me. Standing not far from the north gate, I talked to a crowd, some of whom were very attentive, while others appeared inclined to ridicule. Having preached for some time, we offered the books for sale. We were at once so besieged by the crowd that we scarcely knew what to do. I stood by the wall, but could not hand books to

the purchasers fast enough, they were so eager for them. May the Lord bless, and make the people as eager after the truth!

Jan. 17th.—After breakfast went out to preach; found no difficulty in getting people to hear, many of whom understood me very well: others found much difficulty, for they were a mixed multitude. The books went rapidly till most of the city was supplied, then the sale gradually decreased.

Jan. 20th.—Near Lan-chau we passed the bed of the Yellow River, in which there was very little water. We also saw the remains of the old wall of China, which is here a broken mud wall. By driving fast we arrived at Lan-chau just as the gates of the outer city were closing, but too late for the inner or old city.

Jan. 21st.—Moved into an inn in the old city. The inns here are on a large scale. Our two small rooms are on the first floor. The evangelist and Mr. Parker went out to preach and sell books. They found the streets crowded, and the people eager for books; they returned twice to fill their basket, till at last we were obliged to stop selling. Crowds of people came to the inn to see us. There are a great many Peking men in this city, shopkeepers, traders, etc.

Jan. 22nd.—Went out to preach, taking a basket of books; walked the length of the west street, quite a mile, but could find no convenient place to stand. Being followed by a crowd, we led them out of the city, where we found an open space; here the boy and myself talked to them for some considerable time. We then attempted to sell the books, but the scramble was so great that we had to desist till they were quiet, when we sold them as fast as we could, till the last was gone. We returned to the inn with the crowd at our heels, who blocked the premises nearly all day. Presently the evangelist and Mr. Parker returned from the east gate. They had had similar experiences. One man, in appearance very like a Jew, bought a Gospel of Mark and read it through in one evening. The next day he repeated all the miracles, etc., in full and correct detail, in a tea-shop full of people. Near the west gate there is a very large Mahometan place of worship. There are also two Roman Catholic places, one inside, the other outside the city, with a resident French priest.*

Jan. 23rd.—Went out to preach and stood outside a Yamen; the people listened well.

Jan. 24th.—Went out to preach and had a nice time. Sold a few Child's Papers (a small illustrated magazine), and some of Partridge's illustrated wall sheets (Chinese series).

Jan. 27th.—Arrived at T'ih-tao-chau, which is a large straggling place, mostly in ruins, but has several thousand people in it. Some considerable time ago it was a Fu, when it was probably an important place. Williams says the name contains a remembrance of the lawless and licentious tribes that once inhabited it. Went out twice to preach: found the people rather indifferent and slow to understand.

Jan. 30th.—Arrived at Wei-yuen Hien. This is a very small place, with only a few hundred inhabitants. We met a Chinkiang man who came here as a rebel, and has been here fourteen years; when he came it was a large city with walled suburbs, of which we see only the remains now. We went out at once to preach, for which we had a good opportunity.

Jan. 31st.—Arrived at Kong-ch'ang Fu just before dark.

Feb. 1st.—Went out to preach, taking a few books; the people who gathered were very mixed, being from several provinces. Had a few great visitors. A Si-ch'uen man, a Roman Catholic, but not yet admitted into the church, came in the evening. He showed me an almanack of saints' days, a catechism, and a small prayer or litany book, and insisted on our doctrine being the same. I talked with him for some time upon important things. He is a magician and trickster, and travels for this purpose. In the evening I invited two Kan-suh gentlemen to drink tea and talk with me, which they did.

Feb. 3rd.—After breakfast started again. Arrived early at Ling-yuen Hien, and found the street crowded with people.

Feb. 4th.—Rose early this morning to prepare for a long day

* The very first and the only Protestant missionaries who have ever visited the place—the capital of a vast and important province (see heading to this article), and the highway to the regions beyond—our brethren find two Roman Catholic places of worship, with one (if not more) resident French priest! How long, O Lord! how long shall Thy people slumber, and the Saviour wait in vain to see the fruit of the travail of His soul in these dark parts of the earth?—Ed. C. M.

with the people. To our surprise we found scarcely a dozen people in the streets. It appears yesterday was market-day, when the people assembled from all the neighbouring villages.

Feb. 5th.—Left Ling-yuen. Thirty li from the city, we passed Lao-men, a village. It was market day, and about from 8000 to 10,000 people were assembled with their various goods, so that we had to elbow our way through them with all our strength, feeling sorry that we had not known of it so that we might have spent a day there. Market days are held here six times in the month, 3rds and 8ths. Another twenty li and we passed another small village, where we are told market will be held to-morrow.

Feb. 6th.—Arrived at Fu-chien Hien. Mr. Parker and I went outside the north gate to preach, and sell the few remaining books we had. We had good congregations, who understood very well; the books soon went and a number of tracts. There were probably more than 30,000 people here to-day.

Feb. 9th.—Ts'in-chau. A very large and busy place, being composed of six small cities. The main street, running from one end of the city to the other, is nine li (three miles) long.

Feb. 14th.—In the evening a gentleman came in from a neighbouring inn, and talked for more than an hour. He was very familiar with the map of the world, and spoke about matters in a very foreign manner. He asked if we were aware of the decision of Margary's case; and he spoke about Livingstone's discoveries in Africa, the late war between France and Germany, etc. We then talked about the Gospel. In a way uncommon to Chinamen he very frankly stated his unbelief, and set himself in direct opposition; he argued eloquently, and quoted Confucius very freely. He reproved the evangelist for having forgotten his origin, and said he would not dare to say what the evangelist was saying about Jesus. The evangelist, somewhat roused by the reproof, took his own words, and answered him in a telling manner. Our friend spoke of tradesmen, &c., having sin, but he himself had none.

Feb. 22nd.—Mountains very grand and majestic, and scenery really beautiful. Crossed the border of the province into Shen-si.

March 4th.—Embarked for Lao-ho-k'eo, where we arrived on the 25th. Proceeding on our journey on March 28th, we passed Fan-cheng, and on April 6th arrived in Han-kow. There we found a steamer leaving in an hour or so; hurriedly got on board. Reached Chin-kiang soon after midnight on April 9th, thankful for the many mercies we had received during our long journey into regions hitherto unbroken by the Protestant Missionary.

A Visit to Han-kow.

With Notes of the Conference held there.

FROM THE DIARY OF MR. H. RANDLE.

March 7th.—Gan-king. Left the house this afternoon with Wu Teh-yuen for the boat-house at the river-side, where we are to await the steamer for Kiu-kiang. We had a back room, and so were the more quiet. In an adjoining room was a large coffin. It is customary here to buy coffins a long time before they are required, and they may be kept for many years in the house.

March 8th.—Two women came into the room next mine to feed the pigs. I spoke to them of the great love of God in sending Jesus, and Teh-yuen occasionally explained my meaning more fully. One was most anxious; she brought her stool and sat down at the doorway of my room, to listen to the word of life. She made most intelligent and important inquiries concerning the way in which to serve the Lord Jesus. Teh-yuen and I both sought to explain everything simply, and she certainly understood much. She was seventy-two, she said, and could not walk to the mission house, as it is a long way. The coffin in the next room was hers. I told her that she might soon die, but that if she trusted in Jesus all would be well. After I left I heard her repeat the words, "Lord Jesus, Lord Jesus."

I had also a long Gospel conversation with two men, who listened very attentively to all I said; one going to Hankow promises to go and hear the Gospel at that place.

March 11th.—In the course of the morning the steamer came up, and at last I and my things were safe on board for Kiu-kiang. The first words I heard in English, alas! were those of swearing on the part of one of the officers. Whilst on the

steamer a small mandarin very politely invited me into his little cabin for a chat. He knows Mr. Baller and Mr. King, having met them at Kiu-kiang. At 8 p.m. we landed at Kiu-kiang (Mr. Cardwell's station), and made our way through snow, rain, and water to the mission premises. Here our native brother greeted me very warmly. This is a very small house, but very clean—quite an exception to Chinese houses generally.

March 15th.—At 7 a.m. we were fairly started on our journey for Ta-Ku-t'ang (Mr. Cardwell's out station.) The scenery on the way was lovely. The oil plant is just in beautiful yellow flower, and its fragrance was delicious. We arrived at our destination about noon. Crowds soon collected, and followed us to the two mission chapels. Mr. Strickmatter (Am. Episc. Meth. Mission) went into his, and I went into the one belonging to the C. I. M. Both chapels were soon full. I began—they all listened very attentively and respectfully.

After speaking for about a quarter of an hour, I looked round for the evangelist, and lo! he was gone. So I was obliged to keep on talking for a while longer. Then he came and gave an address, after which I again spoke, as the people were so attentive. Though but a little chapel, I should think quite too good into it and the adjoining yard, to hear me speak. I then retired into a back room to speak with the evangelist and his friends; but the people still crowded in in such numbers that they broke part of one of the sedan chairs. Mr. Strickmatter soon came, and we had dinner, a little more conversation with the native evangelist, and then left.

March 19th.—Wu-chang.—Arrived at the mission premises just in time for breakfast, and was kindly greeted by Mrs. Judd, Mr. Clarke, and Mr. Nicoll. Close by the house lives a youth of 20, a believer in Christ, and I understand a good, consistent, and prayerful Christian—but he is a leper. I went to see him. His fingers and thumbs seemed to have been eaten away to the middle joints; his head was very bad; but he showed me his foot, loathsome and horrible, and swollen to nearly three times the natural size. He seemed cheered by my visit.

March 20th.—This afternoon I went over to Hankow. I walked through some of the principal streets, and was surprised at the size of the place. Mr. Nicoll and I called upon two or three missionaries, and then returned, coming down the Han river, which is stocked for miles with an astonishing number of boats from all parts of China. There must be millions upon millions of boat population only in China.

Sunday, April 22nd.—Day of preparation for the Conference of the Northern Workers of the C. I. M. commencing to-morrow. At 7 a.m. we met for a morning prayer meeting, which lasted till 8. Breakfast was prepared for any who wished to have a little, but it was arranged to have a morning of fasting. From 9.15 we had another prayer-meeting (English). The book of Haggai was read verse by verse round, and the principal thoughts dwelt on were, "Consider your ways," "Go up to the work," and "From this day will I bless you." The Lord was in our midst.

HAN-KOW CONFERENCE.—FIRST DAY.

Subject: Preparation for Service.

April 23rd.—We held our early prayer-meeting at 7, and at 11 a.m. the Conference began for the day. The London Missionary Society kindly gave us the use of their chapel, and Mr. Bryson had printed in large letters, "WELCOME," which, surrounded by evergreens, was hung over the platform. Twenty-seven missionaries were assembled—14 of the China Inland Mission, 6 of the London Mission, 6 of the Wesleyan Mission, and 1 of the American Episcopal Mission. Mr. Hudson Taylor took the chair, the Rev. G. John, of the London Mission, sitting beside him. The first hymn sung was—

"Beneath the cross of Jesus."

Mr. Taylor engaged in prayer, and then read the 62nd Psalm, dwelling on the frequent occurrence of the word "only." At the commencement of our Conference we needed deeply to realise "God only" (verses 1, 2, 5, and 6). Then the hymn—

"Only Thee! my soul's Redeemer,"

was sung, after which Mr. John gave the address of the morning. He based his remarks upon "Tarry ye in Jerusalem until ye be endued with power from on high" (Luke xxiv. 49). *Tarry until:* no definite time—tarry day by day, that desire increased by expectancy might become more intense; so that on

the tenth day their spirits would be far more ready to receive the Comforter than on the fifth day. But this is a most difficult thing to do—tarry. Easy to work, travel and preach, but difficult to wait, especially when in constant expectation. The conduct of the disciples might well have been criticised by human reason—"Look at the world: millions of scattered ones without a shepherd, and yet you disciples here wasting your time in singing and praying! Go speak to them!"—etc.

They were waiting for the fulfilment of the promise of the Father. Having asked God for a blessing, if we do not get it at once, we ought not to cease to ask and feel disappointed, but to *tarry, tarry* in prayer and expectation. Their attitude was one of prayer, prostration. I do feel, dear brethren, that we have done very wrong in not waiting upon the Holy Spirit for power and guidance. We have been working like atheists, and I believe we have by this sinned awfully against the Holy Ghost.

The hymn was then sung—

"I've found a joy in sorrow," etc.

Mr. Taylor then spoke on *Waiting upon God*. Mr. John and three other brethren successively engaged in prayer. Another hymn was sung—

"Jesus, I am resting, resting,
In the joy of what *Thou* art."

Mr. Taylor spoke a few more weighty words with much feeling. Two young brethren offered prayer, and Mr. Taylor concluded the meeting.

The afternoon meeting was exclusively for members of the China Inland Mission, and took more of a business turn. Mr. Taylor, Mr. Judd, and others, gave us younger brethren some excellent hints, etc., for travelling and preaching in the regions beyond.

In the evening, at 7, Mr. Judd gave an account of his journey through Hu-nan to Kwei-chau, and back by Si-ch'üen. Mr. Brewer also gave an excellent address.

SECOND DAY.

Subject: *Pattern for Service*.

April 24th.—Prayer-meeting from 7 to 8 a.m. At 11 we again met at the London Mission Chapel. As there was a very strong wind this morning it was dangerous to cross the river, so only two of our Han-kow friends came over. Still we had an attendance of twenty-five.

After an opening hymn, the Rev. W. J. Boone (American Episcopal Mission) prayed. Mr. Taylor read 2 Cor. iii, dwelling principally on the 18th verse: "We all, with unveiled face, beholding as in a glass," (literally, mirroring) "the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." And Mr. C. H. Judd said: "Christ was our great example of *faith*. He was also an example of resigned will, gave Himself over wholly to God—"Not My will, but Thine be done. When certain Greeks came to see Jesus, the first thing He spoke to them about was *His death*—"Except a grain of wheat fall into the ground and die," &c. Associated with the Lord Jesus, the first lesson we have to learn is *death*.

We next sang the hymn—

"He leadeth me, O blessed thought," etc.

Three brethren engaged in prayer, and Mr. Pearse spoke a few words on Christ an example of love and compassion, and of prayerfulness.

The afternoon meeting, much as yesterday, was given to considering plans of work, Mr. Taylor giving us raw recruits some excellent advice, which he had gained at great cost.

In the evening Messrs. Easton and Parker gave interesting accounts of their recent long journey to Kan-sub. The remainder of the meeting was devotional. We sang several of Sankey's hymns. "Oh, think of the Home over there" went splendidly.

THIRD DAY.

Subject: *Power for Service*.

April 25th. Prayer meeting at 7 a.m. At 11 a.m. the meeting was commenced by singing.

"I have entered the valley of blessing so sweet," etc.

The Rev. W. J. Boone spoke on "Power for Service," the principal thought being *Christ with us* in our work. Mr. Taylor then spoke on "Ye shall receive power," etc.

In the evening Mr. King gave an interesting account of the

Shen-si journey and work; the remainder of the time was occupied with devotional exercises.

LAST DAY: UNITED COMMUNION.

Subject: *Abiding in Christ*

April 26th.—This morning at 11 a.m. we met to unite in commemorating the Saviour's dying love. Twenty-six missionaries were present.

Mr. Taylor spoke on our union with Christ.

The Rev. G. John spoke on "He shall not speak of Himself," "He shall glorify me." Paul's beautiful words, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me," show us that the Hebrew was gone, the Pharisee was gone, intellectual power was gone, CHRIST was *all*. In proportion to our submission to the Holy Spirit, and so far as we have Him practically working in us, we have Christ *real* to us. The sun glorifies the earth, so the Holy Spirit glorifies Christ. The great God is too vast for us, the Holy Spirit is too impalpable for us; we want, as it were, a centre to the Godhead. Christ is that Centre, glorified and revealed by the Holy Spirit. The whole meeting was one of great profit and blessing to my soul, and I think to all present.

In the afternoon we held an experience meeting from two to three o'clock. All of us spoke a few words, telling of any blessing in particular he or she might have received at the meetings.

[Mr. Pearse writes of this meeting: "After dinner we returned to Mr. Judd's and had a fellowship meeting. It was particularly nice giving, as it did, all an opportunity of saying a few words. Many both of our own and the other missions testified to the fact that the meetings had been a season of much spiritual blessing and refreshment. It was quite a free and informal meeting. Mrs. John very warmly expressed her love for those among us who were going to labour in the distant provinces; and Mr. John said, "I thank God for Mr. Taylor, I thank God for the China Inland Mission, I thank God for my brethren," and added that he was but expressing the sentiments of the rest of the missionaries at Han-kow and Wu-chang.]

A meeting was arranged at Mr. Brewer's at 4 p.m. Fourteen of us went and were very kindly received by six Wesleyan missionaries. Mr. Brewer of course took the chair: the subject for general consideration was *The Manner of Presenting the Gospel to the Heathen Mind*. Mr. Taylor, Mr. Judd, Mr. Brewer, and others spoke well on the subject.

SUPPLEMENTARY MEETING.

April 27th.—In the evening we had a nice meeting—the last general gathering. Mr. Baller, Mr. King, and Mr. Judd each spoke on work in Shen-si, which was the principal topic for the evening. Then a general conversation on new-province work occupied us till nearly 9.30 p.m.

GATHERING OF NATIVE CHRISTIANS.

Sunday, April 29th.—At 2 p.m. we assembled in the large room in the London Mission Hospital at Hankow. This was a general meeting of native Christians, of the three contiguous cities of Hankow, Han-yang, and Wu-chang. Twenty foreign missionaries were present, and about 300 or more native Christians from the various missions. Seven of the missionaries took part in the proceedings.

After the meeting Mr. Race invited us to his house to tea, for a prayer meeting in the evening. Mr. Taylor led the meeting. Several of us being there we had to sleep in different ways, but *that* the members of the China Inland Mission can do well.

BACK AGAIN TO HOME WORK.

May 6th.—Gan-k'ing. At 10.30 a.m. I took the service, answering the question "Who is Jesus?" It was a happy time, and I was enabled to speak more freely than ever before. In the afternoon, I took the service in the chapel, when the doors were thrown open for outsiders. Besides the eight natives with me, six or eight others came in. After I had spoken some time, the two most advanced native Christians each spoke. It was very encouraging to me, and my heart was much cheered.

May 7th.—This morning, just as I rang the bell for service, four men outside saw me. I asked them in, and invited them to take seats and see what we really did. For the strangers' sakes I spoke upon "How to get to heaven," which gave me ample room for the good old Gospel. They all listened attentively and remained during prayer, which heathen Chinese are generally offended at.

The Recent Typhoon.

[The Chinese papers give many accounts of the damage done, not only at sea, but also inland, by the recent typhoon. The following particulars are extracted from notes from Mr. Wills, Mr. Rudland, and Mrs. Crombie.—ED. C. M.]

FROM MR. W. A. WILLS.

"Yesterday we had such a storm as had never been known before in Tai-chan. Several houses were blown down, and the tiles off the roofs were tumbling in all directions. The wall around the ground for our new house is almost entirely gone, just the gate and a little by the side left standing; also all the trees and vegetables which Mr. Rudland has had planted are utterly destroyed. The number of lives already lost has been fearful through tiles, walls, and houses falling. Our house shook and trembled like a leaf, and we all expected the next gust of wind to blow it down; the ceiling gave way, doing much damage to bedding, &c. Only last week one of the centre beams of the roof was discovered to be entirely eaten by the white ants: it came to pieces by placing it on the ground. We feel sure the house must have come down during this present storm, had that beam not been discovered and removed; thus we had a fresh proof how the Lord is ever watching over those who put their trust in Him.

"Last night the entire city was flooded. We were all up, and such a sight I have never witnessed before. Men carrying their wives, children, and mothers on their backs, seeking places of refuge from the storm, as the water had driven them from their homes.

"Several of the members brought their children and wives to our place, as we were higher than they. Two men made a raft of bamboos, and were taking their families to a hill close by, but it was caught in the current and turned over, and all were drowned. We all felt much concerned for our native helper Yüong-kao, who lives just outside the city, and more especially my man, his son, who was unable to go, being ill with inflammation in his leg. I also felt it very much, that in my weak state I could not go and see after his welfare. I could only help in planning and praying to God to help them.

"We got our large bath and launched it out into the street, sending a man to inquire about them. After some time he returned telling us the house was completely under water, and the wall fallen in. For some time he could not make any one hear, but at last he succeeded, and found they had climbed to the rafters of the roof, which was still standing; for, as you know, in China they make the roof independent of the walls. As soon as we heard this, we immediately despatched three men in the bath and our largest washing-tub for their rescue. You can imagine far better than I can describe, our feelings of suspense while waiting their return. A thousand times did I wish it laid in my power to go myself. However, after about an hour and half we saw the bath, tub &c., floating slowly up the streets, containing Yüong-kao's wife and baby, the daughter-in-law and youngest son; the father refusing to leave, as he knew, as soon as he left, all his things would be stolen. The poor women and children were wet through, but we soon got them some hot breakfast, which did them good. We then sent our boat again with some food for Yüong-kao and also to ascertain whether it was really safe for him to remain in the house or not. We found he was safe, as the roof was strong, so we have supplied him during the day with food. This afternoon several more houses fell close by ours; but I am thankful to say the wind has now stopped, though it is still pouring with rain, and the water rushing down the streets like a mill stream. Our yard, chapel, and the lower part of the house is a pool of water.

"The Mandarin has put out a proclamation forbidding any animals to be killed, and ordering a general fast to be observed. Any person eating or killing meat will be severely beaten. They look upon this calamity as showing the displeasure of the heavens.

"I have just come upstairs from a prayer and praise meeting which we have been holding with the natives. We had a very earnest meeting, and had much to praise Him for, as well as to pray for this storm to be stayed.

"As I am feeling very weary, having had no sleep last night, I shall now close, hoping to give better news in the morning.

"July 5th.—The Lord has graciously heard and answered our prayers of the past evening. This morning, to my joy and thankfulness, I found the rain almost stopped and the water running away fast. About noon, as it was nearly clear, I ventured out to try and see our brother Yüong-kao. It was quite heartrending to see the desolation on every hand, both in the fields and in the number of ruins of houses. On arriving at the lake I was obliged to stop, as it was impossible to distinguish the road from the lake, all being level with water. There was another road across a bridge, which I took, but found the bridge so broken away that it was dangerous to cross. The water was running under it with a tremendous current.

"On arriving at Yüong-kao's house I was so pleased to see me, and said he felt thankful to God for sparing his life, and giving him a little of the house left. While talking to him I heard a slight crack, and we scarcely had time to reach the door before more of the wall came tumbling down. I do feel very much for our dear brother. He has just recovered from a long and dangerous illness, and is still weak, and through the climbing about has received a slight injury to his side again. I told him to get his home repaired and I would settle the bill. Amid many tears he again thanked me, and calling his family around him we together thanked our heavenly Father for sparing their lives."

FROM MR. RUDLAND.

"Tai-chan, July 6th, 1877.—We have just had a storm, such as I never saw before, except on board the *Lammermuir*. On Monday evening it was raining, and during the night the wind blew fresh; but about 8 a.m. on Tuesday it increased. Trees were blown down, tiles carried from roofs, and some houses came down altogether. The rain was driven under our tiles with such force that part of the ceiling of our bedroom came down, and nearly fell upon the baby in the cradle.

"About noon the wind began to abate, and by 4 or 5 o'clock it was getting quiet; but the worst was yet to come. About 11 p.m. we heard some one say, "The tide is flowing up into the city," and soon we heard pigs squeaking, and cows being driven to the hill. Men were carrying their mothers, wives, and children to higher parts of the city, and every one was astir. Gradually the water came up until it overflowed the floor of our house and chapel. The streets all round us had about three feet of water in them, and for some time it was running like a mill-stream. The rain still continued more or less; and not until about 8 a.m. on Wednesday could we perceive the water falling at all. As you walk the streets, walls are to be seen down in all directions.

"Yesterday after the water had gone down I went over to our piece of ground, and found more than half the wall down, and some of the trees as well: the vegetables are nearly all spoiled. A few days ago it looked quite nice, and the garden was in good trim; now it is nothing but desolation. There has not been such a storm here for more than twenty years."

FROM MRS. CROMBIE.

"Fung-hwa, July 9th.—I am sorry to say that Mr. Crombie and the children are very poorly with diarrhoea.

"We have had a fearful storm here, quite a flood, making a wreck of our house and of the city. A few more hours of such rain would doubtless have drowned the whole city, and many more besides. The house is much injured; part of three ceilings fell down; one chimney fell, smashing the neighbour's house below; but our loss was little in comparison with others. Houses, trees, walls and bridges have been much injured, or washed away altogether. Many thanks to our gracious God for the beautiful rainbow which appeared in the evening! Poor Neng-Kwe has been washed out of his house. He came here in great distress; Mr. Parker, the natives, and ourselves, made up about five dollars, and Mr. Van went to see about the repairs; but they are likely to cost much more than that."

Extracts from Correspondence.

MR. M'CARTHY writes us on June 5th. He had made a missionary journey from Chung-k'ing in Si-ch'uen (*Four-streams*) Province, to Kwei-yang Fu, the capital of the Kwei-chau (*Noble-land*) Province. He spent some days with Mr. Broumton, and had an attack of fever while there. When he wrote, he expected to leave on a further exploratory journey on June 7th.

MR. BROUMTON also writes from his station, Kwei-yang Fu, on June 1st. He had been kept in peace, and was prosecuting his work with hopeful indications of success.

MR. BUDD wrote from Fan-cheng on May 31st, when on his way back to Shen-si (*West Passes*) Province:—"God has given us a safe and prosperous journey up the river. I am glad to say that He has, in answer to prayer, given me a good man as servant. He is not a scholar, but is a sensible, godly Christian, and is not ashamed to confess the Saviour, in whom he trusts, before his fellow-countrymen. It does me good to hear him pray and expound the Scriptures at morning and evening prayers. I trust that God will keep his spiritual life bright and fresh, and bless his testimony to the heathen around."

MR. G. W. CLARKE writes from Hung-kiang in Hu-nan (*South-Lake*) Province, on June 6th:—"The Lord has brought us thus far in peace and safety. We arrived here at dusk, about an hour since; so I cannot tell you much about this place. It is situated at the mouth of a small river, has a post-office and a custom-house, and appears to be a busy place. This part of the Yuen River is not very densely populated, hence we have not had many opportunities of preaching for the last few days. We are all well."

MR. M. HY. TAYLOR has been quite unable to regain his footing in Choh-shan Hien (Ho-nan, *River-South Province*) owing to the continued opposition of the *litterati*. On account of health he has gone to stay during the hot weather with Mr. Douthwaite at Kiu-chau.

MR. RANDLE reports from Gan-k'ing on June 29th, that the new chapel (a second) near the busy West gate is nearly finished and will soon be ready for use. He adds: "We had a happy time in the chapel last Sunday afternoon. Some men remained in for two hours, and were much interested. A spirit of real inquiry was shown by three or four."

MR. BALLER writes:—"Mr. Pearse and I left Wu-hu for Hwuy-chau Fu on June 11th. We stayed two days at our station at Ning-Kwoh Fu* on the way, and found everything quiet; in fact, rather too quiet, the people of the place showing very little interest in the Gospel.

"After passing through some beautiful scenery and preaching at almost all the villages on the way, we arrived at our Hwuy-chau station on the 19th. We were encouraged at one of the villages at which we stopped and preached, by an elderly man asking about our late brother Mr. Duncan, who, with Mr. Harvey, passed through the place some years ago. We found the Evangelist at Hwuy-chau (Wu Cheng-tsan) very happy in Jesus. Since he was last visited, he had passed through a good deal of petty annoyance and persecution, but it has been blessed to him.

"During the examinations at the beginning of the present year, the mandarin had requested him to leave, promising to pay his expenses if he would take a trip in the country. The mandarin's request was supplemented by a polite intimation from the landlord that his presence was no longer desired. None of these things however moved him; and he went on preaching the Gospel daily. The mandarin then issued a proclamation in our favour, and also hung the proclamation issued by the Chefoo convention in the chapel. Many have heard the Gospel; and one man has professed faith in Christ, but fears losing his employment if he makes a public profession.

"After a good deal of talking and persuasion, we succeeded in inducing the landlord (who is a good deal intimidated) to rent us the house for another year. May it be a year of great bless-

ing! Leaving Hwuy-chau we came direct to Hang-chau, returning home by way of Shao-hing, Ningpo, and Shanghai."

MISS HUGHES wrote on June 7th from Nankin:—"Mr. and Mrs. Baller invited me to go and stay with them until I am strong again; it was very kind of them. And the Lord Jesus is indeed kind to me; He deals so tenderly too. I felt leaving the children much. The journey was most pleasant, and we arrived safely. On Wednesday evening we went to see the American missionaries. It seemed strange to see any one in English clothes again, and I pitied them, for the weather was very hot.

"I have been for a walk with Mrs. Baller. So many people seemed to know her, and were pleased to see her. Some women asked us to sit down; a good number soon collected, then Mr. Baller told them that we have a glowing hope beyond the grave and are not afraid to die, because we trust in a *living* Saviour. They listened very attentively. Painful as it is to be separated from those we love, we are working for Him who has done *so much* for us; and the thought that many of these poor women will be saved eternally, fills one with a deep, calm joy. The smile of Jesus gives a peace which nothing but sin can move.

"June 16th.—I like Nankin. The people are more friendly than at Yang-chau, and do not follow us. Nearly every day a good number of women come, and after tea I go with Mrs. Baller to visit some houses, and so am learning how to deal with and to speak to the women. Some of the people are very poor. We went for the first time to see a young man, twenty-one years of age, who has been ill for fifteen years, suffering from abscesses. I do not think I have seen any one so thin, it made our hearts ache. The family formerly had been in better circumstances. May we ask your prayers on his behalf, that he may look to Jesus, ere he passes away? Mrs. Baller sent him eggs and rice, and asked if he would be willing to take some medicine, if she sent it; they said he would. It was quickly made and sent.

"June 18th.—Yesterday and to-day I have been very poorly again. I need to pray for patience, and to remember that nothing happens without 'He wills,' I do think it is easier to be actively working for the Lord than to serve Him by weakness or pain."

MRS. BALLER, writing from Nankin, says:—"Miss Hughes was delighted with the change at first, and seemed to improve a little. Then her cough became worse, and diarrhoea set in, which turned to dysentery, and reduced her strength very much. She is now (June 29th) confined to her bed, but the dysentery is better."

MR. MEADOWS continues to have cheering tidings from his out stations. Miss Turner is busily employed in her school, and superintending her bible-woman, Mrs. Yiang; and Miss Murray and her bible-woman, San-Kwu-tsia, find many openings for visiting the women.

MR. CROMBIE writes on June 5th:—"I have just returned from Ninghai and T'ien-t'ai, and have had a very pleasant although rather warm journey. You will be glad to hear that the Lord gave me the joy of receiving other three persons into the church by baptism, all women: one at Ning-hai, two at T'ien-t'ai. There are other two candidates for baptism at T'ien-t'ai, but they live in the country, one of them 40 li distant; so I did not see either of them.

"Next Lord's day I shall (D.V.) be at Ky'i-k'eo, and hope to baptize two persons there; they will be the first-fruits of that place (that is, as far as we are concerned, for I believe Ah-liang and his brother are natives of Ky'i-k'eo).

"Our first female convert at T'ien-t'ai is a first-rate bible-woman: she has already led several women to the church. She is about fifty-six years of age, and is a widow."

MR. RUDLAND baptized three persons at Ky'i-ò on the 22nd July. A fourth was accepted, but her baptism was deferred on account of sickness. Of twelve persons baptized at this out station, two have died, and ten are in communion. The T'ai-chau native Christians have undertaken to contribute the support of a native pastor. This spontaneous offer gave us great joy.

DR. AND MRS. HARVEY.—Our readers will rejoice to learn that Dr. and Mrs. Harvey reached England in safety, and in better health than could have been expected, on Oct. 8th.

* This is the place where the Romish priests were murdered some time ago.

CHINA'S MILLIONS.



VIEW OF FU-CHAU. (See page 154.)

Opium in China.

MISSIONARIES living in China are enabled to realise, as few else can do, what a terrible curse the use of opium is in that land, and how seriously it hinders Missionary work.

It is scarcely possible to think of England's responsibility in this matter without feelings of unspeakable humiliation and grief. At the important Missionary Conference in Shanghai the subject was discussed, and a Committee appointed to consider what action could be taken. The following report was afterwards presented by the Committee, and adopted by the Conference. As an expression of the deliberate judgment of a Conference consisting of more than one hundred missionaries, among whom were representatives of the Church Missionary Society, the London Missionary Society, the Presbyterian, Wesleyan, and Methodist Free Church Missionary Societies, the British and Foreign Bible Society, the China Inland Mission, and of the German and nine American Missionary Societies, it surely claims for this question the most earnest and prayerful attention of every Christian.

REPORT ADOPTED BY THE CONFERENCE.

1.—That opium smoking is a vice highly injurious, physically, morally, and socially.

2.—That the opium trade, though now no longer contraband, is deeply injurious, not only to China, but also to India, to Great Britain, and to the other countries engaged in it; and especially that, both from its past history, and its present enormous extent, producing suspicion and dislike in the minds of the Chinese, it is a most formidable obstacle to the cause of Christianity; and it is the earnest desire of this Conference that the trade may be speedily suppressed, except so far as it is necessary to supply the strictly medicinal use of the drug.

3.—That, while fully aware of the serious commercial and financial difficulties in the way of abolishing the trade, and not venturing to give any opinion as to the means by which these may be obviated, it is the solemn conviction of this Conference that in this case, as always, "that which is morally wrong cannot be politically right."

4.—That, in addition to the dissemination of strictly accurate information, the Conference believes that the labours of those in Great Britain opposed to the opium-trade may at present be most practically and beneficially directed towards the effort to sever the direct connection of the Indian Government with the growth, manufacture,

and sale of opium; and to oppose any attempt to obstruct the action of the Chinese Government in all lawful endeavours to regulate, restrict, or suppress opium-smoking and the opium trade in China.

5.—Finally, this Conference urgently appeals to all the churches of Christendom to pray fervently to God that He may prosper the means used, so that this great evil may speedily come to an end, and to make their voices heard in clear and earnest tones, so as to reach the ear and awaken the conscience of England, and of all other Christian people and governments.

The following appeals from some of the poor sufferers themselves, expressed in their own manner, form a touching sequel to the foregoing:—

OPIUM SMOKING IN CANTON.

PUBLIC STATEMENT OF THE WOMEN OF VILLAGES NEAR CANTON WHO HAVE SUFFERED FROM OPIUM.

“We women make a public statement; afflicted and distressed, we haste to make a mournful complaint. Bowing down, we beg that regulations may be established for prohibition in the villages.

“When, in youth, we went to the homes of our husbands, we did not suffer from cold and hunger; but, from the time our husbands and sons smoked opium, the children that were dressed—our daughters in green, our sons in red—in the twinkling of an eye came to rags; ornamented halls and grand houses all vanished in smoke. They who before protected their families are themselves reduced to the appearance of beggars. The beds have no coverlets; the household utensils have no food left in them. Hungry, there is nothing for them to eat; cold, there are no clothes for them to wear. The fault is surely with opium. In the distress it is difficult to give expression to the feelings that fill the breast. There is no tear we shed that is not red with blood.

“We have long been looking to you, teachers, as the hope of the villages. Bowing down, we entreat that you will take this matter in hand, and everywhere exhort the people of the villages not to make these purchases to their injury, so that the men and the women may be preserved alive. In this way those who receive bless-

ings from you will be more than a thousand families and ten thousand households; the women and the children will be happy indeed, and the people of the villages will be happy indeed.”

STATEMENT OF AGED ARTIZANS IN REGARD TO OPIUM-SMOKING.

“We aged artizans are reduced to extremity in providing for our support. This extremity of poverty, bitterness, sadness, and pain is entirely owing to the injury of opium. We piteously beseech you, teachers, to have compassion on the poor people, and establish a law for prohibition in the villages.

“As for us, during the reign of Hien-fung we were able to live by our labour. When it came to the reign of Tung-chi, it was difficult to make a living. Why was it? During the reign of Hien-fung there were brought from the English dominions, of the smoking dirt, eighty or ninety thousand boxes; and there were exported from China more than fifty millions of money, and from Canton eighteen millions.

“Moreover, those who have formed the habit of opium-smoking, when they smoke the foreign drug, often are led thereby to lewdness and gambling, which bring a waste in Canton yearly of not less than several millions—in all yearly, counting that exported and wasted, more than twenty millions. How is it possible that there should be money left for legitimate business?

“When business and trade are so little, how can we aged artizans have work?

“The injury caused by opium may be called most bitter, most poverty-producing, most sad, and most poisonous. Bowing down, we beg you, teachers, on every side, to entreat the people of the villages, not to purchase opium to bring into the villages, and to request the village authorities to forbid the smoking of opium. Then money will return to the villages, and trade will gradually revive; we artizans shall gradually obtain clothes and food. When the village is enriched the people will be enriched, and we artizans shall avoid being in rags and having the appearance of beggars. Then all the towns and villages—men and women, old and young—will be happy indeed.”—*China Mail*.

Third Evangelistic Journey into Hu-nan.

(South Lake Province.) Population, 25½ millions; Area, 2½ that of Scotland; Protestant missionaries, NONE.

Our readers will be glad to hear that our friends had been preserved in peace as far as Chen-chau Fu in their journey through the turbulent and anti-foreign population of this province. May we ask prayer that equal mercy may be extended to them when they reach Kwang-si (Broad West) Province, where considerable difficulty may be anticipated from the fact that the great T'ai-p'ing rebellion originated there.

FROM THE DIARY OF MR. CLARKE,

Wuchang, Thursday, May 3rd, 1877.—We hired a boat for the first stage of the journey to Ch'ang-teh Fu. The loving fellowship of our missionary brethren and sisters, especially during our late conference, made us

feel leaving; but the knowledge of their prayerful sympathy was cheering.

May 4th.—The wind blowing very strong and the waves being high, the boatmen feared to put out with a

light craft, and we had to stay all day. The Lord has promised to guide us, and what appear to us to be hindrances, may allow the time required to clear the track. We have to learn the working of the Lord's "block system."

May 5th.—Started about 5 p.m., and passed several large rafts of wood with dwelling-houses upon them, and worked by cumbersome gearing.

May 8th.—At noon passed a city* hidden by a low range of hills; its people are said to suffer considerably by floods. Further on went ashore, distributed some tracts, and spoke to a few little groups.

May 9th.—We passed during the day several spawning places. The fish are reared in large nets which float upon the water. When they arrive at a certain age they are used for gambling purposes. They are put in large earthen vessels, the water is stirred, and the better dips up a bowl of water. The number of fish counted determines the bet.

May 10th.—Passed a town† situated on the north bank of the river. It is a strong military station, and is at the entrance of a large tea district, about 10 miles inland. In the afternoon arrived at a custom-house. As soon as it was known that we were on board, there was a general excitement on shore among the officials and people. They had received orders to protect foreigners travelling, and it was evident that they meant to carry them out. A soldier was put on board. When we arrived at Yoh-chau, we found Ting Lao-yay with his boat ready to escort us across the Tong-ting lake. The effect of the late treaty is being felt, and although we prefer not to have this kind of escort, we cannot help it, for mandarins at present mean to obey orders. The proclamation is now posted in this city.

May 11th.—The wind soon caused us to stop for the day. Mr. Ting came in to see us. He is a Mahometan, but he listens most attentively to the Gospel. His boat is about 25 ft. long and 5 ft. broad; in the bow is a small cannon about 3 or 4 cwt.; on the stern is a small house for the captain, who has ten men.

May 12th.—We started with a slight head wind; it soon dropped, and the men had to push the boat. At 9.30 arrived at a village. A few gathered round the boat to see us, and we spoke to them. One man, a provision seller, listened most attentively while I told him of Jesus. He said, "There is then only one God, and Jesus is our Substitute." A secretary from a gunboat asked me if we had any books to sell. I invited him on board; he listened to and read the Word concerning salvation for more than an hour. He bought several books. About 9 o'clock Mr. Ting and the boatman came in, and we began a conversation upon the power of God as exhibited in thunder and lightning. The Chinese firmly believe that if all the idols are false, the god of thunder is true, and that he kills men. I asked the teacher to read the Word of God upon this point, and also upon other subjects till about 11 p.m. Ma Ta-ren, the head military mandarin of Yoh-chau, arrived at this place, and we sent him our cards and some books; he returned his card with thanks.

Sunday, May 13th.—Awoke early: found that the boatmen were preparing to leave, and when spoken to they pleaded forgetfulness. After Chinese prayers we were informed that Ma Ta-ren (the military governor above referred to) was going to pay us a visit. He came about 10.30 a.m. with a few soldiers. After the customary salutations, he entered freely into conversation. He said that he was a Mahometan, and that there was little difference between our religion and his. The Lord enabled me to speak about the difference; that the

Lord Jesus was the Son of God, the Saviour of sinners. He listened most attentively for some time. He invited us to visit him on our return. In the evening, after the gunboat men had retired, Mr. Ting's secretary came in and asked some important questions about Christ. We read upon the subject of the Holy Ghost as our Teacher, and many other things. He left about 10 p.m. He is a native of Chang-sha, the capital. May the Lord save him and send him there as a preacher.

May 14th.—Left early, with a fair wind, to cross the lake. Passed Lu-shih; here Mr. Ting left us. The lake at this season is very large: the boats travel round part of the lake by a river and canals rather than cross it. The country for miles is flooded and the current is very strong; large boats go down like straws. The canals have very fine embankments.

May 17th.—Passed a pretty village. At 1.30 arrived at a busy city.* We had prepared to go ashore, but a Ya-men man came to our boat with the mandarin's card, and he attracted a crowd. It was not advisable to attempt to preach to an excited mob, so we moved away, and were soon followed by a Mr. Ch'en [possibly as escort]. In the evening went ashore to speak to a small crowd who had gathered. For some distance along the shore there were a number of boats anchored for the night; the boatmen listened attentively, and some bought books. The seed sown may spring up after many days. What a field for Christ! The common people listen gladly, the labourers are few.

May 18th.—Left about 5 a.m. to cross the Yellow Mud lake. It is a beautiful expanse of water, studded with numerous small islands of a reddish earth, and covered with vegetation, producing a pretty effect. Mr. Fische and I went ashore at the next town and spoke to a small crowd, sold some books, and left, escorted by Mr. Ch'en. The stream was so very strong at one place that we ran foul of some trees and were carried down the river a short distance. While putting all to rights, Mr. Sen, a neighbour from Wu-chang, going up to Kwei-yang, passed us. In the evening we met and talked about the goodness of the Lord, and then had some prayer. He is an old Christian; he knew Mr. Taylor twenty years ago, and he read 2 Cor. v., from which he heard Mr. Burns speak about the same time. He spoke of him with much affection. Mr. Ch'en paid us a visit; he is a native of Shanghai, and has heard the Gospel. We endeavoured to send the nail in a little farther. It is an encouraging thing to find so many who have heard of Jesus. He, as the broken alabaster box of ointment, is pervading the land.

May 19th.—Started early. Mr. Fische and I went for a walk; at one place a few listened attentively and bought a few cash worth of books. Some men in a boat at the same time cried out, "Kill the foreign devils." In the afternoon arrived at a busy little city.† Stayed for a time and went ashore, preached to two audiences, and sold 180 cash worth of books; the people were very orderly. There was a dispute among some as to my being a foreigner. I told them I was. We have to do by our presence a preparatory work for the Gospel. Arrived at a busy little grain mart. The people were on the look-out for us; as they ran together in curious crowds, we anchored on the opposite side of the river.

May 20th.—We had thought about crossing the river, but quite early the ferrymen were busy bringing boat-loads (10 to 25 persons) to see us, beginning about 9 o'clock and continuing till sunset. We took the opportunity to sell books and to speak to them. Sold 2,800 cash worth of wall-papers and books.

* Kia-yü-hien.

† Yiah-lan-ki.

* Yuen-kiang-hien.

† Lung-yang-hien.

May 21st.—We arrived at Ch'ang-teh Fu about 7 p.m. The officials were aware of our coming. The magistrate (*Hien*) sent his card, with respects, and wanted to know our business. The Lord has thus far brought us in peace and safety; we have received politeness from the officials with whom we have had to do, and civility from the people we have met. Yesterday we took a short walk in the afternoon, in the centre of a beautiful agricultural district. A farmer met us and invited us to visit the schoolmaster; we did so; he received us kindly, and read Mr. Judd's little book; soon the room was filled with visitors, and the Lord enabled me to speak for Jesus. In the evening he came on to our boat to see us, and I gave him some wall-papers, etc. The villagers were very quiet. I took 300 wall-papers with me, and I wish I had 1,000 more; they are a good introduction in visiting a place.

May 22nd.—Chang-teh Fu rather surprised me. It had a river frontage of 3 or 4 li, lined with junks of various shapes and tonnage. The city wall was visible in one place. It has six gates and wide streets. We had purposed to go into the city after changing boats. It commenced to rain very early, and continued all day. About 8 a.m. Mr. Tsong came from the district magistrate and began again to interrogate; he is a very

sharp man and would make a fine lawyer. Soon afterwards Li Ta-ren, a high-rank military mandarin, came to visit us. He shook our hands, using first the left and then the right, and was very free in conversation. He had been in Shanghai for a few years, and had met with Mr. Margary. I explained to him our mission, and he said he knew that we were not Roman Catholics, and spoke about the Sabbath, etc. He asked if we were going into the city, informing us that a large literary examination was going on. We replied that we did not want to delay our journey, but that it was uncertain. Upon leaving he told two of his soldiers to remain, to go with us if needful. We did not wish the officials to have the impression that we were afraid to show our faces, nor did we wish by our presence at this time to cause them any trouble. Yang Ta-ren, another military high-rank officer, sent his card and an apology; we returned ours and some wall-papers. We endeavour to remove from the officials' minds any impression that we are connected with Government affairs. The Lord has really given us a friend in Mr. Sen; he secured us a suitable boat, at a very fair price, to Chen-yüen Fu, as service to the Lord. We have removed our goods, and are ready for leaving in the morning.

The Province of Shen-si.

(West Passes Province.) Area, $\frac{1}{3}$ that of Scotland; Population, $14\frac{1}{2}$ Millions; Protestant Missionaries, NONE.

FROM THE DIARY OF MR. CHARLES BUDD.

LEFT Chin-kiang on the afternoon of Saturday, October 21st, for Shen-si, one of the northern provinces of China. Arrived on Monday, October 30th, at Gan-k'ing, where Mr. Parker joined us, to accompany Brother Easton into Kan-suh.

From Gan-k'ing we made a quick journey, by native steamer, to Han-kow, where we had to stay a few days to hire boats, &c. There we met with Mr. and Mrs. John, of the London Mission, and had a very happy time with them, their godly conversation and counsel being most helpful. My heart went out in praise to God, as I met in the chapel with some three hundred native Christians, to worship the Lord and thank Him for His loving kindness. This church is, indeed, a flourishing one. I left feeling much encouraged by what God had done. We also had a time of refreshing at Mr. Judd's, in Wu-ch'ang, where we met several of our brethren in the work.

November 23rd.—At Fan-cheng, having come from Han-kow by boat. It has been a prosperous journey, under the blessing of our Heavenly Father. From Fan-cheng we proceeded to Lao-ho-k'eo, a small walled city, and spent a day there.

December 7th.—We are now at King-tsi-kwan, a few miles from the borders of Shen-si. It has been hard work getting up the stream the last few days, on account of the shallows. We spent Sunday at a small place below here, where Brother King laboured from morning till night preaching and selling books.

December 26th.—SI-GAN FU.—The journey from King-tsi-kwan, which we did by mules, took about a fortnight, and was over one of the worst mountain roads possible. We did not ride much, for we enjoyed the walking, which was rendered doubly invigorating by the fresh mountain air. By walking ahead of the mules we were able to sell books and to speak a little at many of the wayside villages. We pray that our gracious God will bless the Word, and open many hearts to know how much it concerns their eternal welfare. We arrived here, at the capital of the province, last Tuesday. It is a busy, populous city. Brothers Easton and Parker left us to journey on to Kan-suh. May the Lord watch over their path and bless them much!

We were detained a little at the entrance of the city, but

our passports being duly examined, we were admitted and spent nearly a week there, daily preaching and selling books. The people were not greatly astonished, but, on the whole, were polite and well-disposed. Like the rest of the Chinese, they are much given to idolatry, having no higher idea of God than heaven; or, as it seems to me, a misty recognition of an overruling Providence.

We left Si-gan Fu on Monday, December 25th, arriving at Ling-tong Hien in the evening. It is not a large or thickly-peopled city, but somewhat important, I believe. The people are much given to opium-smoking, as in many other places in the north. Brother King was out most of the day, preaching and selling books.

Leaving Ling-tong on Wednesday, 27th, we travelled S.E. about 80 li, to a Hien city called Hwei-nan. Spent a day there preaching and selling books. I met a man who appeared more interested than the rest, so (with a few others) we sat down on a piece of wood and we read a Catechism through together, which I explained as well as able. He seemed to understand it. May we meet him among the redeemed ones! Left Hwei-nan on Friday morning, for Tong-chau, a Fu city some 80 miles south-east of the capital.

We have been much struck, since leaving Si-gan Fu, by the numbers of ruined cities, destroyed by rebels. The ruins of well-built houses and memorial tablets prove many of them to have been thriving and populous towns. Whether the vast number of inhabitants, scattered by the devastations, were slain, or sought a home in some more secure spot, I cannot say.

Arrived at T'ong-chau on December 30th, about noon, and had a good time this afternoon. The people are well disposed, and listen and buy books more readily than at most of the places we have visited. We spent three days here. Left on Wednesday, Jan. 3rd, Brother King going to visit the southern cities of the T'ong-chau prefecture, and I the northern.

Thursday, January 4th.—I arrived at Ch'eng-ch'eng, about 30 li from the prefectural city, early this morning, and spent nearly all the day in the city; it is a poor-looking place. The

inhabitants are few, and not so polite as those in T'ong-chau, but I think they are well-disposed, though illiterate and unruly. What with the books sold and the talking, I hope that many have gathered a knowledge of the rudiments of the Gospel, which God may bless to them.

Hoh-yang.—Reached here on Friday, January 5th. The mandarin has treated us kindly. The first evening I did not enter the city, but the people quickly heard of my arrival and came out in crowds to see me, to whom I sold a large number of books. Saturday and Sunday I preached in the streets, and had good congregations, for it is a populous little city. The people were kind. I pray God to enlighten them, by His Holy Spirit, to understand what they hear and read. I wish we had brought more books, for these seem to be selling very quickly.

Han-cheng, Tuesday, January 9th.—We came from Hoh-yang yesterday, having to cross some high hills, composed of a dry yellow earth, to get here. We had to leave the carts and ride on mules, while men dragged the former over to the other side. This is a very populous place, larger than the last. I had such crowds of people in the streets that it was impossible to make them hear for the noise; so I led them back to the inn, and arranged some forms and chairs inside, inviting them to sit down. I then got many of them to read, especially Rom. i., John iii., and other passages, explaining them, and preaching salvation through Jesus. I think the time was more profitably spent than on the street, as I was not disturbed, and had as many people as I could talk to all day long.

Left Han-cheng on January 10th, arriving again in T'ong-chau on the 12th, where I met Brother King, who had returned the day before. The Lord had given us both a very peaceful time, and we trust a blessing will attend the little we have done for our Master. We stayed in T'ong-chau till Monday, January 15th, when we started on our journey back to the capital, and went as far as P'u-ch'eng together, arriving on Tuesday. Here we again separated, Brother King going on to Peh-shui, while I remained longer, hoping to return by another road. I had a good time, for the city is nearly as large as T'ong-chau, and about as populous. On the 16th I was out until dark, selling books and preaching. On the 17th I visited some hundreds of the shops, giving tracts in each. The people were all exceedingly polite: I only had one refusal. In the afternoon, preaching in the streets, I found the people very attentive. The mandarins also treated us well.

Fu-f'ing, January 19th.—Did the 90 li from P'u-ceng to this place yesterday, arriving rather late in the evening. The city is not so large as the last; inside, the inhabitants are few, outside, there are a good number. Spent half the day in the streets of the city, and half in the suburbs. The people are very kind, and favourably disposed towards the Gospel.

Brother King came in unexpectedly from Peh-shui, having to return by this road. In the morning I start for Yao-chau and King-yang, and Brother King goes on to San-yüen and Kao-ling, meeting again in Si-gan Fu.

Yao-chau, Sunday, January 21st.—After rather a rough journey, arrived at this place yesterday, about three in the afternoon. At first we entered the city and put up at an inn without being noticed, and I thought of having a quiet work at this place; but the news spread that foreigners had arrived, and in a few minutes the inn was besieged with people. I took some books and went out on the streets, but here the crowd increased, and swelled to almost a sea of heads. When I told them we had some books to sell they were so eager, some to see and some to buy, that what with the snatching and the pushing, I found it hard work to keep my feet and my books at the same time. Had a good time with them. On Sunday morning I visited a number of the shops, leaving tracts in each. All the afternoon I have been out preaching.

Set out again on Monday morning, and reached San-yüen in the evening, where we met Brother King. We spent the night together, and left on Tuesday morning, he for Kao-ling and I for Kin-yang, where I arrived early in the day. It is a city of some antiquity, but has been much injured by the ravages of the rebels. I did what I could during that day and part of another, selling books and telling of the love of Christ. The time was too short to work in all parts of the city, yet God will bless, I know. The Roman Catholics are very strong here.

On Thursday, January 25th, left for Si-gan Fu, which we reached in the evening, and found Brother King had arrived the

night before. After staying a few days we again started to visit the cities west of the capital; but on arriving at the first one we found that some of the literary men had been pasting up printed placards well-fitted to inflame the minds of the people against us and our work: So we thought it best to return to the capital, and there pass the Chinese New Year, which was at hand, hoping that by that time the frost and snow would have gone. Thus our stay in the capital was not short—rather more than three weeks altogether. What with Brother King's well-understood preaching, and the distribution of tracts and books, the knowledge of the Gospel has been widely spread. We leave the city with the deep conviction that GOD will not let that labour be in vain, but will bless and take care of the work begun, though we have to go away. I do indeed pray that He may visit this city with His salvation.

Wednesday, February 14th.—We again started from Si-gan to visit the western cities. Passing two small ones we pushed on to Kien-chau, which turned out to be very much smaller than we expected. We had for two days a good time of preaching and tract distribution, finding the people exceedingly kind and attentive.

Monday, February 19th.—We again separated, Brother King going north to Pin-chau and its Hien cities, then back to Feng-tsiang, and I going south-west to U-kong, hoping also to visit several other places on my way to meet Brother King in Feng-tsiang. I arrived at U-kong early in the afternoon, and taking a bundle of tracts and books, went out in the streets. After giving some away, the crowd quieted down, and I preached to them until dusk.

February 20th.—Have been in the city again nearly all day preaching; some understand readily, others with difficulty. The little children are calling about the streets, "Ye-su shuh-tsu!" (Jesus atones for sin). I trust they may prove it so. The mandarin of this place has been most kind.

February 22nd.—Arrived at Fu-feng yesterday about midday, and, although a small city, found it crowded with people, it being market-day. On going out this morning the city appeared almost deserted. I spent yesterday afternoon preaching and distributing tracts which will be carried to many a country hamlet. This is a very poor place; it has no large building except a large idol-temple; but that the teacher who was with me said was larger and grander than any he had seen in the south; in two of the rooms only I counted forty idols. I think there must have been a hundred in all, besides representations of the Buddhist hell, displaying the future punishment of the wicked. The whole was a sad and sorrowful sight, testifying most plainly that the world by wisdom knows not God. My sorrow was deepened by seeing a poor old woman, just on the verge of the grave, come limping on her stick to burn paper before the lifeless images. On leaving I gave some books and tracts to the priests, who were very polite.

Mei-hien, Friday, February 23rd.—Arrived here early to-day; went out preaching and tract distributing, and left on Saturday, 24th, arriving early in the afternoon at Ki-hien. Here I spent some time in tract distributing, and very soon Mr. King unexpectedly arrived from Pin-chau; so we spent the next day together preaching and tract distributing. Ki-hien is not large—indeed none of the northern Hien are. The people were kind and the authorities courteous, as we find them at most places. We are not going to delay long here, but have already ordered the mules, and (God willing) hope to-morrow to commence our return journey to Chin-kiang. May God richly bless, and cause to increase the little He has enabled us to do during the past few months, and give us a time of refreshing from His own presence on our journey back!

Left Si-gan on February 29th, and after a quick journey reached King-tsi-kuan on the evening of Thursday, March 5th. We then came by boat to Lao-ho-k'eo, took another boat to Han-kow, and arrived there on March 24th. Remained two or three days, greatly enjoying Christian fellowship, and proceeded by steamer to Chin-kiang. Arrived on Wednesday, April 4th, where we have had the pleasure of meeting with Mr. Hudson Taylor and others of our mission. May our Heavenly Father give us a rich blessing now, and may we not forget all the mercy He has shown to us on this journey, but with gladness of heart be ready to go forth again, in His good time, wherever He shall lead us!

Table of the Stations of the CHINA INLAND MISSION, with the Names of the Labourers, Foreign and Native. Corrected to August, 1877.

Capitals of Provinces are printed in *Italic Capitals*, of Prefectures in *Roman Capitals*, of Counties in *Small Capitals*; the other Stations are *Market Towns*.

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS.	MISSIONARIES.
I.—Cheh-kiang Province, N. <i>Hang-chau Prefecture.</i>				
1. HANG-CHAU	Capital of Province, 120 miles N.W. from Ning-po. Population about 400,000.	Nov. 1866	Wóng Læ-djün, P. Mr. Nyieng, P. Yao Si-vu, C.	<i>Superintended by Wong Læ-djün.</i>
2. Kóng-deo	River Port, 2 miles S. of Hang-chau.	1868	Mr. Ch'un, E.	
3. YU-HANG	District City, 30 miles W. from Hang-chau.	Mar. 1874	Tsiang Liang-yüong, P. U. Veng-meo, C.	
<i>Hu chau Prefecture.</i>		1871	Kao Ziao-gyi, E.	
4. GAN-KIH	District City, 50 miles N.W. from Hang-chau.			
II.—Cheh-kiang Province, W. <i>Kin-chau Prefecture.</i>				
5. KIU-CHAU	Prefectural City, 170 miles S.W. from Hang-chau.	April 1872	Wóng Teng-yüing, E. 'O Ah-ho, E. Ts'a Si-vu, C.	Mr. and Mrs. Douthwaite.
6. KIN-HWA	Prefectural City, 130 miles S. from Hang-chau.	1875	Mr. Li, E.	
7. LAN-K'I	District City, 130 miles S. from Hang-chau.	1871	Loh Ah-ts'ih, E.	
III.—Cheh-kiang Province, E. (1st E. Mission District.) <i>Shao-hing Prefecture.</i>				
8. SHAO-HING	Prefectural City, 104 miles N.W. from Ning-po.	Sept. 1866	Tsiang Siao-vong, P. Van Yüo-dóng, C. Mrs. Yang, B. Sæn-kwu-tsia, B.	Mr. and Mrs. Meadows. Miss Turner, Girls' School. Miss Murray.
9. BING-SHÜ	A new out-station.	1875	Mr. Vong, E.	
10. Tsóng-kô-hu	Town on Dzao-ngo River, 45 miles S.E. from Shao-hing.	1873	Mr. Zi, E.	
11. Sien-ngæn	Village on Dzao-ngo River, 60 miles S.E. from Shao-hing.	Dec. 1873	Mr. Nyien, E.	
12. SHING-HIEN	District City, 72 miles S.E. from Shao-hing.	July 1869	Mr. Sing, E. Chü Siao-t'u, Ch.	
13. YIH-KÔ-CHÜEN	A new out-station.	1877	<i>Visited weekly by Mr. Sing.</i>	
14. MÔ-KÔ	Market Town, near Shao-hing.	1875	Li Kwe-yüong, C.	
15. DÖN-DEO	A new out-station.	1876	Li Kwe-yüong, C.	
16. SIN-CH'ANG	District City, 85 miles S.E. from Shao-hing.	June 1870	Væn Kwóng-pao, E. Mrs. Li, B.	
17. SIAO-SHAN	District City, 10 miles S.E. of Hang-chau.	Jan. 1867	Tsiu Uong-yiang, E. Mrs. Tsiu (2nd), E.	
<i>Ning-po Prefecture.</i>		June 1857	Mr. Chü, P. Mrs. Tsiu, Senr., B. Jü-i, Ch.	<i>Superintended by Mr. Meadows.</i>
18. NING-PO	Prefectural City, 120 miles S.E. from Hang-chau.			
19. K'ong-p'u	Village, 3 miles E. from Ning-po.	1865	Wóng Kw'e-kwun, E.	
20. Lih-dzô	Town, 6 miles S. from Ning-po.	1870	Wóng Yi-jing, C.	
IV.—Cheh-kiang Province, E. (2nd E. Mission District.) <i>Ning-po Prefecture continued.</i>				
21. FUNG-HWA	District City, 40 miles S. from Ning-po.	May 1866	Mr. Væn, P. Mrs. Væn, B. Mr. Dong, E.	Mr. and Mrs. Crombie. Mr. and Mrs. Williamson.
22. Ky'i-k'eo	Town, about 15 miles from Fung-hwa.	1873	Fóng Neng-kwe, E.	
23. 'O-z	Village, 20 miles from Fung-hwa.	1862	Wóng Kyüo-yiao, E.	
<i>T'ai-chau Prefecture.</i>		1875	Zi Ching-tjün, C.	
24. Siao-wong-miao	Town, 50 miles S. from Ning-po.			
25. Si-tien	Market Town, 55 miles S. from Ning-po.	Feb. 1874	Liu Si-yüing, C.	
26. NING-HAI	District City, 70 miles S. from Ning-po.	Jan. 1868	Tsiang Ping-hwe, E. Mrs. Shih, B.	
27. T'IEN-T'AI	District City, 110 miles S. from Ning-po.	1873	Shih Da-tseng, E. Tsiang Hyü-z, B.	
V.—Cheh-kiang Province, E. (3rd E. Mission District.) <i>T'ai-chau Prefecture continued.</i>				
28. T'AI-CHAU	Prefectural City, 140 miles S.W. from Ning-po.	July 1867	Mr. Liu, P. Tsiang Yüong-kao, E.	Mr. and Mrs. Rudland. Mr. W. A. Wills.
29. Ky'i-ô	Temple in a Town, 25 miles E. from T'ai-chau.	1873	Koh Yih-djün, E.	
30. SIEN-KU	District City, 30 miles W. from T'ai-chau.	Jan. 1874	Loh Kyieng-sih, E. Tsiang Bë-nyü, C.	
31. HWANG-YEN	District City, 20 miles S.E. from T'ai-chau.	April 1869	Wóng Yi-hying, C.	
32. Dien-tsi	Temple, 30 miles S.E. from T'ai-chau.	1873	Ling Tsiiao-sóng, C.	
33. YANG-FU-MIAO	Town near Dien-tsi.	1876	U. Djün-yiao, E.	
34. T'AI-P'ING HIEN	District City, 50 miles S.E. from T'ai-chau.	Jan. 1874	Tsiang Liang-gwe, P.	

TABLE OF STATIONS—continued.

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS.	MISSIONARIES.
VI.—Cheh-kiang Province, S.				
<i>Wun-chau Prefecture.</i>				
35. WUN-CHAU	Prefectural City, 240 miles S.W. of Ning-po.	Dec. 1867	Yang Sin-sang, E. Seng Shü-nyün, S.	Mr. and Mrs. Stott (absent). Mr. and Mrs. Jackson. Miss Wilson.
36. Dong-ling	Village, with several converts and about 20 persons interested.	1875	Tsiu Dien-ky'ing, E.	
37. P'ING-YANG	District City, S. of Wun-chau.	1874	Kying Tsing-sæn, C. Liang Z-nyün, C. Liang Si-vu, Ch.	
VII.—Kiang-su Province.				
38. NAN-KIN	Capital of Province, former capital of the Empire. Population about 500,000.	Sept. 1867	P'un Si-vu, C. Wöng Jü-song, C.	Mr. and Mrs. Baller. Miss Hughes.
39. CHIN-KIANG	Prefectural City, about 215 miles up the Yang-tse-kiang. Population about 150,000.	Jan. 1869	Tsiang Soh-liang, P. Lo Si-fu, C.	Miss Desgraz. Miss Knight.
40. YANG-CHAU	Prefectural City, about 12 miles N. from Chin-kiang. Population about 368,000.	June 1868	Mr. Chang, E. Mr. Loh, S.	Miss Crickmay. Miss Horne.
41. NORTH T'AI-CHAU	District City, 30 or 40 miles E. from Yang-chau.	Feb. 1873	Yiao King-fu, C. Yong Veng-siu, C.	
42. TS'ING-KIANG-P'U	District City, 100 miles N. from Yang-chau. Population, 30,000.	Dec. 1869	Li Cheng-wan, C. Ch'eng Si-fu, C.	
VIII.—Gan-hwuy Province.				
43. GAN-K'ING	Capital of the Province, about 400 miles up the Yang-tse-kiang.	Jan. 1869	Chu Sien-seng, P. Hu Teh-yuen, C. Chang Si-fu, C.	Mr. and Mrs. Pearse. Mr. Randle. Miss Huberty.
44. CH'I-CHAU	Prefectural City, S.E. from Gan-k'ing.	Oct. 1874	Mr. Hsü, E.	
45. Ta-t'ung	Large business Town, on the Yang-tse-kiang.	June 1873	C'eng Yung-i, P. Wu C'eng-mei, C.	
46. T'AI-P'ING FU	Prefectural City, N.W. from Nan-kin.	Sept. 1874	Li Ming-hai, C. Mr. Yü, C.	
47. WU-HU	District City and large emporium, on the Yang-tse-kiang.	Mar. 1873	Mr. Han, E.	
48. NING-KWOH	Prefectural City S. of T'ai-p'ing fu.	Dec. 1874	Mr. Long, C. Tai Si-fu, C.	
49. HWUY-CHAU	Prefectural City, in S.E. of Gan-hwuy.	1875	Wu Ch'eng-tsan, E.	
IX.—Kiang-si Province.				
50. KIU-KIANG	Prefectural City, about 500 miles up the Yang-tse-kiang (the itinerant work has extended to upwards of 100 cities and towns in the province).	Dec. 1869	Mr. Ts'ai, E. Mr. P'en, C. Wang Kin-yuen, Ch.	Mr. & Mrs. Cardwell (absent). <i>Visited by Mr. Judd.</i>
51. Ta-ku-t'ang	Large Town, on the Po-yang Lake.	July 1873	Lo Gan-fuh, E.	
X.—Hu-peh Province.				
52. WU-CH'ANG	Capital of Province, 650 miles up the Yang-tse-kiang.	June 1874	Chang Sien-seng, E.	Mr. and Mrs. Judd. Mr. and Mrs. E. FISHE.
53. I-CH'ANG	Prefectural City, 300 miles above Wu-ch'ang.	1876	Mr. Hiong, E. Wang Cheng-shu, E.	
XI. Kwei-chau Province.				
54. KWEI-YANG	Capital of Province.	1877	Yiao Si-fu, C.	Mr. J. F. Brounpton.
XII. Burmah.				
55. Bhamo	Basis for working Yunnan.	1875		Mr. H. Soltan, Mr. Adams, Medical. T. P. Harvey, L.R.C.P. and Mrs. Harvey (absent).

UNOCCUPIED PROVINCES.

Name of Province.	* Comp. Area.	Pop. in Millions	Work of C.I. M. commenced.	Missionaries itinerating, accompanied by native helpers.	Name of Province.	* Comp. Area.	Pop. in Millions	Work commenced.	Missionaries itinerating, accompanied by native helpers.
1. Kan-suh ..	3	16	Dec. 1876	MR. GEO. KING. MR. G. F. EASTON.	6. Yun-nan ..	3½	8	1877	MR. MCCARTHY. MR. STEVENSON (designated)
2. Shen-si....	1½	14½	Sept. 1876	MR. CHAS. BUDD. MR. GEO. PARKER.	7. Kwei-chau ..	see 54	above		
3. Shan-si....	1½	15½	Nov. 1876	MR. J. J. TURNER. MR. F. JAMES.	8. Hu-nan ..	2½	25½	June 1875	MR. JUDD & his belpers; MR. E. FISHE & MR. CLARKE have itinerated in this province.
4. Ho-nan ..	2	25½	April 1875	MR. M. H. TAYLOR. MR. GEO. W. CLARKE.	9. Kwang-si ..	2½	10½	1877	MR. E. FISHE, <i>pro tem.</i> MR. G. W. CLARKE, <i>pro tem.</i>
5. Si-ch'uen ..	5½	27	April 1877	MR. J. CAMERON. MR. GEO. NICOLL.					

TOTALS—Mission Districts, 12; Stations and Out-stations, 55; Native Helpers, 86; Missionaries, married 18, single 23; Boarding Schools, 6.
 ABBREVIATIONS—P, Pastor; E, Evangelist; C, Colporteur; S, School-teacher; B, Bible-woman; Ch., Chapel-keeper.
 * Area as compared with Scotland.

Our Illustrations.

FU-CHAU.

(See Page 147.)

THE view of Fu-chau shows the Middle Island to the left, the Methodist chapel to the right, and the stone bridge connecting the Island with the north suburb of the city. Another and much larger bridge exists between Middle Island and the north bank of the river. This latter bridge, reported to have been built 850 years ago, is about a quarter of a mile long and 14 feet wide. Its construction is similar to that of the smaller bridge, shown in the cut. Fu-chau is a walled city, having seven massive gates surmounted by high towers. The walls, from 20 to 25 feet in height, are from twelve to twenty feet wide. A pleasant walk of seven miles on the top of the wall will take the visitor round the city, and afford him many interesting views. Outside each gate is a busy suburb: that outside the south gate extends no less than four miles into the country. The population of city and suburbs has been variously estimated at from 600,000 to 1,250,000. If we include the numerous dwellers in boats, there probably is an aggregate of little, if anything, under a million of souls.

Fu-chau is one of the great emporiums of the tea trade, and is the capital of the Province of Foh-kien. It is the residence of the Governor-General of this and the adjoining province of Cheh-kiang. For many years, it was one of the most discouraging of missionary stations in China; but now it is, perhaps without exception, the most successful.

The first Protestant Mission established in Fu-chau was that of the American Board of Commissioners for Foreign Missions, commenced in Jan., 1847. In April, 1856, or nearly ten years after, the first convert was baptized. During the next five years twenty-two converts were received, and during the following two years twenty-three were added, making a total of forty-six up to 1863. The Methodist Episcopal Church was established there in the autumn of 1847, and baptized their first convert in 1857; this also being ten years after their commencement. Six years later they had ninety-nine native Christians in Church fellowship and twenty-six on probation. The Church Missionary Society established its first mission there in 1850, and in 1863 had ten or fifteen baptized converts under its care. Now each of these missions numbers its native Christians by hundreds, and mission stations and out stations extend north, west, and south in every direction. Let us thank God and take courage!

CHINESE SHOPS AND WHEELBARROW.

THE facilities of modern travel are great. Railways on shore and steamers at sea, if they do not lessen distances, at least materially diminish the cost and labour of travel. The journey to China, which once took us six months, we have taken in six weeks, at a far less cost and with far greater comfort.

But the artist and engraver accomplish still greater marvels. Who can look on the engraving on the opposite page without feeling at once transported to the far-off land? The peculiar style of building, the pretty but grotesque Chinese characters, the well-known costumes and the original-looking vehicle and driver, all tell that we are far from home. How interested the man looks in front of the draper's shop as he reads the upright board promising to purchasers a *bonus of one full foot!* Are

the two shopkeepers at the next door speculating as to the effect of the inducement?

But the most interesting feature is the wheelbarrow. The old man with his large round spectacles, and his aged wife have evidently travelled together the journey of life for many a long year. Now they are availing themselves of the cheapest of all cheap conveyances, the Chinese wheelbarrow. For a marvellously small sum the coolie will patiently trundle his fare for one or several miles along the busy streets; and on many a journey into the country we have ourselves taken a barrow for ten to twenty miles at a stretch. Cheap they certainly are, but we cannot say comfortable. Of course they have no springs, and as the seats are immediately over the wheel, the whole benefit of any inequality in the road and on the wheel is the inalienable right of the passenger. As the wheelbarrow narrows towards the front, there is only room for one foot up; the other is accommodated with a stirrup of simple construction, which helps the rider to maintain his seat when the vehicle gives one of the delightful jolts which might have been designed to test whether the passenger were a true celestial or a barbarian foreigner! Well, since we have neither such roads nor such vehicles, we must make a virtue of necessity, and patiently submit to Tram or Hansom, Cab or Rail, as the case may be, having the alleviating thought that perhaps we may be able to exceed the regulation pace of $1\frac{1}{2}$ to $2\frac{1}{2}$ miles an hour, which to most Englishmen is a pace specially appreciated when in haste to reach a city before the gates close, or when a heavy storm of rain is making one's person and one's bedding equally wet without the least favour or partiality.

Province of Shan-si.

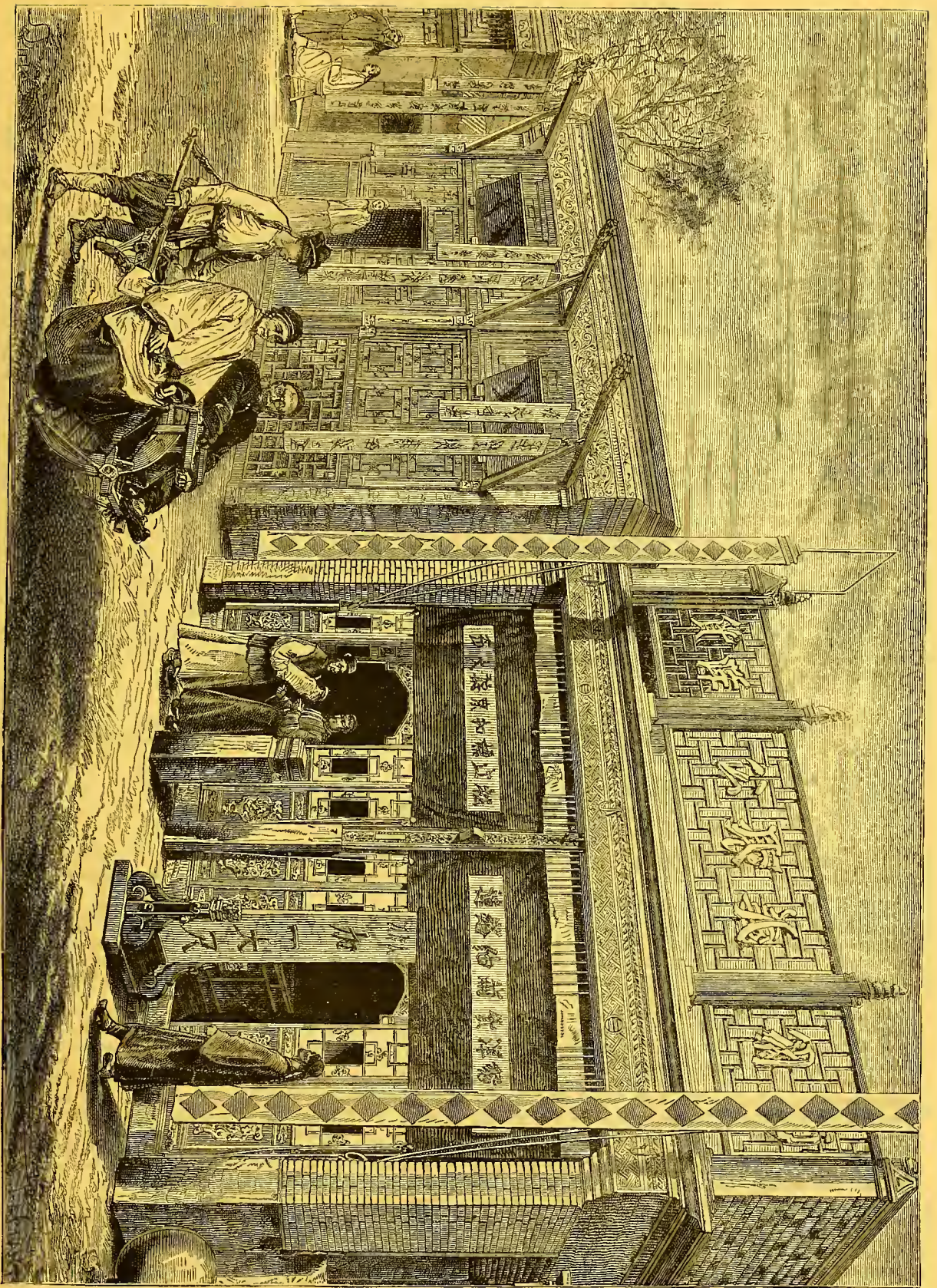
(West-Hills Province.) Area, $1\frac{1}{2}$ that of Scotland; Population, $15\frac{1}{2}$ millions; Resident Protestant Missionaries, NONE.

FROM MR. J. J. TURNER.

Ki-hien, April 18th, 1877.—I wrote you last from Fan-cheng. It was our intention to go from there to Tong-kwan, and for this purpose we hired a large barrow for 15,300 cash (nearly £3). We were to have two men, all our things were to be placed on the barrow, and one of us was to ride at a time. We were to travel about 30 miles a day, and to reach Tong-kwan in 17 days, including the two Sundays, on which of course we should rest. We were to advance 4,600 cash, leaving the remainder for the men's use upon the road.

All this sounded very well; and had it been carried out it would have been a tolerably cheap journey; but I now believe we could not possibly have done it in the time. However, that did not trouble our barrow-men; they had no idea of going to Tong-kwan, but wanted to get all the money and go about half the distance; and their plan answered pretty well.

We left Fan-cheng on Monday morning, March 5th. The sun was warm, but we had a cover to the barrow. One of the barrow-men was a decent sort of fellow, but the other was rude and noisy. He soon found out that the cover, for which we had paid extra, caught the wind, and made the barrow go heavily. So we agreed that he should take it down on condition that it should be put up again if required. When we arrived at our inn for the night, they made a fire in the yard to cook their rice, and the cover was used for firewood! The next morning they packed the barrow in such a fashion that it was impossible for any one to ride. We only got on nine days' journey with them, viz. to Zie-hien. They



SHOPS AND WHEELBARROW.

had used all their money but 4,000 cash, and wanted us to advance them 1,000 to pay a debt they owed to some man there. We had a great deal of trouble with them, and could not get them to go on; so we had to make the best of it, and hire an ox cart (the only thing we could get) to Siang-cheng Hien.

Our bargain for the barrow to Tong-Kwan had failed, and we found it would be better to enter the Province of Shan-si at Mao-kin-tu, from which place we have taken as direct a course as possible towards the capital.

The journey from Fan-cheng to Ki-hien has been nearly all through a famine-stricken district. For three years they have had no crops, and the wheat this year is already turning brown. There has been no rain for two or three years. There is no grass, and the loose, sandy soil is dried to powder, which the wind drives about in clouds. The cities are poor, the villages dilapidated, the fields barren, and the people dirty and in a starving condition. In some places many have already died of starvation. The beggars are dreadful; they go about in crowds, principally women and children. They surround the passer-by and kneel down and cry for a cash—not in the way in which I have heard men beg elsewhere, but these starving people cry in real earnest for a morsel of food. The weather was very cold when we passed through, and we could see many of the poor huddled together in the temples. At most places where we stopped for refreshments we had a large crowd of them round us, watching each mouthful and holding out their basins (which they all seemed to carry) in mute appeal.

P.S. *April 27th.* T'ai-yuen (capital of Shan-si).—We have engaged a teacher here to travel with us, and expect to leave to-morrow for an evangelistic journey, returning to this place, D.V. in a couple of months.

FROM THE DIARY OF MR. F. JAMES.

April 24th.—We left Yü-tsi Hien this morning, and came on to T'ai-yüeu Fu, the capital of Shen-si.

T'ai-yüeu Fu is a large city, with eight gates. It is 40 *li* in circumference, and the streets are much wider than in any other city we have seen, though many of the houses and shops are not so good as those in Ki-hien. On the east, west, and north sides of the city are hills; to the south is the T'ai-yüeu plain.

April 25th.—Rain at last! I hope it will continue for a week or more, so that the people and cattle may have food to eat. We have been praying for rain for some time, and of course we believe our prayers are answered. It has occurred to me, however, Does not the Lord hear the Chinese, when *they* pray to "the venerable heavenly Ruler"? This is their highest idea of God, and thus they acknowledge Him.

April 26th.—Mr. Turner has stayed in our inn to see visitors, and I have been over the city and suburbs. The mission premises of the Romanists are very good, and in a good position—just inside the north gate. They are built in a half-foreign, half-Chinese style. The tower of the cathedral is more like a Chinese pagoda than a church tower; the stained glass windows, however, and the crosses in the buildings, are foreign enough, and look rather strange in a large Chinese city. A man who came out of one of the buildings told us that six Holy Fathers lived there. We hear that they have occupied this city for ten years.

There are a good many large temples here, most of which are roofed with blue tiles. Five of the largest have been used to-day for theatres.

The Holy Spirit in Relation to Mission Work.

DELIVERED BEFORE THE CONFERENCE AT SHANG-HAI,

BY THE REV. GRIFFITH JOHN.

(Continued from page 140.)

THERE are three questions which I wish to put. The *first* is this:

ARE WE FILLED WITH THE HOLY GHOST,

and do our converts enjoy a fulness of the Spirit that can be compared with that enjoyed by the Christians of the Apostolic age? The question is not: Have we the Holy Ghost? For we certainly have Him in more or less fulness. The disciples had the Holy Ghost before the day of Pentecost; for they were regenerate men, and true followers of the Lord Jesus. But it was on that day the Holy Ghost entered their spiritual nature and *filled* them. It was on that day they were so purified with His holy fire that they became in a special manner His consecrated temples, and so endued with power from on high that they became mighty through God for the pulling down of strongholds. It was on that day that they received the Holy Ghost as an all-illuminating, all-sanctifying, and an all-strengthening *presence*. Their intellects on that day became full of Divine light, their hearts throbbed with Divine sympathies, and their tongues spake with Divine power. They were simply *filled* with the Holy Ghost; and they realised all that the Master had promised them in connection with the advent of the other Comforter. Christ had told them that it was *expedient* for them that He should go away, because the

presence of the Spirit would be more to them than His own personal presence could be. With the coming of the Comforter they were to be so endued with power that they should do greater works than He did; they were to be so replete with spiritual life that out of their hearts should flow rivers of living water; and they were to have such a realisation of the presence of the Father and the Son that their joy would be always *full*. All this was to them now a glorious reality.

And this blessed experience did not pass away with the day of Pentecost. The celestial Dove did not descend to pay a transient visit and wing its way again. The Spirit *remained* with them and *in* them. It is impossible to read the history of the Apostolic church without seeing and feeling that it was full of the Holy Ghost. The Holy Ghost was everything to the Christians of the Apostolic age. The gift was sought and obtained by them as a distinct blessing. In Samaria, a number of people were converted under the preaching of Philip. Afterward Peter and John were sent unto them, and we read that "they prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." The all-important question put by the Apostle Paul to certain disciples at Ephesus was—"Have ye received the Holy Ghost since ye believed?"

Yes, the Apostles were men full of the Holy Ghost ; and the presence of the Spirit in the church of that age was a distinct, palpable, mighty reality. Again I ask, Are we filled with the Holy Ghost in the sense in which the Apostles were filled on and after the day of Pentecost ; and has the Church in China a realisation of the witness of the Spirit that can at all compare with what the church of the first century had? Have we been endowed with this *power* from on high? Is our joy *full*? Would it be the plain unvarnished truth to speak of the Divine life realised in our inward experience as a *fountain* ever springing up in the soul, and as *rivers* of living water ever flowing forth to bless? "It is expedient for you that I go away." Is our realisation of the indwelling presence of the Comforter so vivid, so full, so satisfying, and so personal that we can truly say,

"Tis Thine own gracious promise, Lord!
Thy saints have proved the faithful word"?

My *second* question is this:

IS A NEW PENTECOST POSSIBLE TO US?

There can be but one answer to this question. It must be possible. We are still in the dispensation of the Spirit. The might of God was not exhausted on that day. That baptism was only an earnest and a pledge of a still fuller manifestation of God to men. "And it shall come to pass afterward that I will pour out My Spirit on all flesh." Did the Apostles need to be filled with the Spirit? So do we. Was their enterprise a great and difficult one? So is ours. Were they dear to the heart of Christ, and objects of the Father's love? So are we. We often speak and act as if it were the most difficult thing in the world to obtain the gift of the Holy Ghost, especially in any fulness; and yet it is certain that there is no blessing which the Father is more ready to bestow upon those who ask Him than this very gift. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" It is the promise of the *Father*. We are His children; and He loves us with an unspeakable love. He would have us be just like Himself; and for this purpose He is not only willing but seeking to fill us with His Holy Spirit. He has given us a great and glorious work to do, and is waiting to clothe us with the necessary power. In all ages there have been men who have had the faith to ask the Father for this fulness of the Spirit, and have obtained it. The promise is, "Ye shall seek Me and find Me, when ye shall search for Me with all your heart." "I beseech thee," said Moses, "show me Thy glory." And the Lord said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." So it is in these days. Let me give you one instance. The following are Mr. Moody's own words: "When I was preaching in Farwell Hall, in Chicago, I never worked harder to prepare my sermons than I did then. I preached and preached; but it was beating against the air. A good woman used to say: 'Mr. Moody, you don't seem to have power in your preaching.' Oh! my desire was that I might have a fresh anointing. I requested this woman and a few others to come and pray with me every Friday at four o'clock. Oh, how piteously I prayed that God might fill the empty vessel! After the fire in Chicago, I was in New York city, and going into the Bank on Wall Street, it seemed as if I felt a strange and mighty power coming over me. I went up to the Hotel, and there in my room I wept before God, and cried: 'Oh my God, stay Thy hand.' He gave me such fulness that it seemed more than I could contain. May God forgive me if I should speak in a boastful way; but I do not know that I have preached a

sermon since but God has given me some soul. Oh, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet, I would kick it away like a football. I seem a wonder to some of you; but I am a greater wonder to myself than to any one else. These are the very same sermons I preached in Chicago word for word. It is not new sermons; but the power of God. It is not a new Gospel; but the old Gospel with the Holy Ghost of power." Brethren, why should this fulness of the Divine Spirit be deemed impossible to us also? It is not necessary that the baptism should come to us in precisely the same *form* that it came to this great evangelist, or even to the Apostles. The Spirit may come as a mighty rushing wind, or descend as the summer shower, or distil as the gentle dew; but in either form He can fill the soul with His own life, light, and power. Then, although neither of us might be a Paul or a Peter, or even a Finney or a Moody, every one of us would be inspired to the maximum of effort possible to him, and enabled to accomplish all the work that God had given him to do. God never intended that we should enter upon our life work, or attempt to carry it on, without being endowed with power from on high. It is not only our privilege, but our solemn duty to seek it and obtain it. If there be a Holy Ghost, if there be an Infinite Spirit in us and around us, and if this Spirit is both able and willing to satisfy our deepest longings, and meet and supply our every need—if this be true, then we ought to reckon it a *sin*—not a *misfortune*, but a *sin*—to offer up a single prayer, to preach a single sermon, or speak to a single soul *unfilled* with His conscious presence. Brethren, do we believe in the Holy Ghost? No doubt we do *theoretically*; but do we practically? Have you observed how little is written and said about the Holy Ghost as compared with other themes? God the Father is a constant theme; God the Son is a constant theme; the morality of the Gospel is ever preached; but God the Holy Ghost is comparatively forgotten, and Christians are seldom urged to seek the *fulness* of His indwelling as a distinct and available blessing. And how little is said about this special endowment of power in our colleges and universities! Whilst the student is ever stimulated to seek every other qualification for his work, how seldom is his attention directed to this, the most essential qualification of all! And then, when a young man offers his services to a missionary society, how seldom is he made to feel that every other endowment is absolutely nothing as compared with this! He will be asked how much Latin, Greek, and Hebrew he knows; how many books on theology he has read; and what reasons he has for believing that he is a converted man, and called to be a missionary. But how seldom is this question put: "Are you endowed with *power* from on high?" And how seldom is a man told to go and tarry with his God, until the promise of the Father shall have descended upon him! Whilst our creed is, "I believe in the Holy Ghost," there is unquestionably a real amount of atheism in our practice, and this is the reason why we are not *filled* with His mighty power; and why the progress of our work is so slow. We have grieved the Spirit of God; and hence our leanness of soul and feebleness of arm.

My *third* question is:

HOW IS THIS FULNESS OF THE SPIRIT TO BE OBTAINED?

We are told that the disciples "continued with one accord in prayer and supplication." Let us look at that wonderful prayer-meeting for a moment. The disciples, though scattered by the crucifixion, were *all* present. Peter was there, but a wiser and stronger man. Incre-

dulous Thomas was there, but with his faith firmly established. Mary, the mother of Jesus, was there, praying for the first time in the name of her glorified Son. They were all with one accord. This is a term of music. Theirs was not a meeting of bodies only, but a concert of souls—souls musical with one sentiment, one purpose, one desire. They continued with one accord. There was a spirit of perseverance as well as union in their prayers. They were commanded to tarry until endued with power and they simply obeyed. But they did not tarry in idleness; they “continued with one accord in prayer and supplication.” And they did this in faith—implicit faith in their living Lord and in the word of His promise. They knew that He would not disappoint them. The world would have knocked in vain at the door of the Church during these ten days of prayer. As yet they were not fit to face the world. Conscious of their utter helplessness, and feeling their absolute dependence upon God for power, they were compelled to tarry in prayer. But they knew that they were not tarrying in vain; for He had said, “Whatsoever ye shall ask the Father in my name, He will give it you.” They used the name of Jesus, and put their supplications into His golden censer; their prayers ascended to the throne of the Father, authorised and accredited by the name of the only begotten Son; and Pentecost crowned their devotion. This is what the Apostles did, and this is what we must do. Prayer is the indispensable condition. “There in the heavens is the residue of the Spirit; prayer taps the reservoir, and the outlet widens as we pray.” But our prayers must be earnest, united, believing, and importunate. They must spring from a profound sense of a great want, and an unwavering assurance of the availability and adequacy of the Holy Ghost to meet it. We must pray much with our converts for this unspeakable gift, believing that our Father, who gave the Spirit to Jesus without measure, will do for us exceeding abundantly above all we ask or think. But especially must we spend much time alone with God. Spiritual work involves the expenditure of spiritual power; and the soul can be replenished only by dwelling in the secret place of the Most High. “Nothing but waiting at the throne,” says some one; “nothing but keeping the heart under the eyes of the Lamb, to be again and again penetrated by His Spirit, can put the soul into the condition in which it is a meet instrument to impart the light and power of God to other men.” The man who takes his affairs on his own shoulders, works ordinarily like an atheist, and begins to pray only when he is in extremity, is necessarily weak, and doomed to failure. He will be left to himself, and God will allow him to be smitten by his own weapons. But that man wields a mighty power who has learnt the secret of *instantly* and *directly* going to God, and of holding face to face communion with Him. The enemies of Luther were wont to say that he could obtain anything from God. And Mary Queen of Scots was accustomed to say that she feared the prayers of John Knox more than she did the fleets and armies of Elizabeth. What think you, brethren, would be the result in China, if we as a body of missionaries were to resolve to make proof of the last possible efficacy of prayer on behalf of ourselves, our converts, and the heathen around us? “I have intimated my fear,” says John Foster, “that it is visionary to expect an unusual success in the human administration of religion unless there were unusual omens. Now, an emphatic spirit of prayer would be such an omen. If the whole, or greater number, of the disciples of Christianity were, with an earnest, unflinching resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and

persevering supplication could obtain, it would be a sign of the revolution of the world being at hand.” Brethren, why should we not have such an omen in this conference? But to obtain such an omen—to pray for such a blessing in such a spirit of resolve—the consecration of ourselves to God must be absolute. We cannot, we dare not, ask for the Spirit’s highest gifts while conscious of the existence and influence of secret ambitions and half-consecrated purposes in our hearts and lives. We must be emptied of self, if we would be filled with God. Self-will must perish, and the soul become perfectly pliable in the hands of the Spirit, ere we can, as a prince, have power with God and with men, and prevail. We must be willing to be nothing, however painful the humbling may be.

O! to be nothing, nothing,
Only to lie at His feet;
A broken and emptied vessel
For the Master’s use made meet.

Brethren, we do well to leave our respective stations for a season, and meet here for the purpose of conferring on matters of importance connected with our work. China is open now as it never was before; the churches under our charge are multiplying and increasing; and it is a pressing question how this immense field may be more fully occupied, and this growing work more effectually compassed. Moreover, methods of operation have been tried for a long period, and we want to obtain full and reliable information in respect to their intrinsic and comparative value. But I do feel in my inmost soul that our pressing need is a baptism of Divine power. I want to return from this conference, not only stimulated in mind, and enriched with a store of valuable information, but filled with the Holy Ghost. China is dead—terribly dead. Our plans and organisations can do very little for this great people. They want *life*. Christ came to give life; and He is not the I was but the I am. “Lo, I am with you alway, even unto the end of the world.” The secret of the success of the Apostles lay not in what they did and said, but in the presence of Christ in them and with them. They saw with the eyes of Christ, felt with His heart, and worked with His energies. They were nothing, Christ was everything. Christ was living, breathing, and triumphing in their personal lives. Their entire nature being replete with His life, their spirits bathed in His light, and their souls kindled with the fires of His love, they moved in the midst of men as embodiments of supernatural power. They spake with the demonstration of the Spirit; when they came into contact with men, a mysterious energy went out of them; and under their vitalising touch dead souls started into life. The Spirit had taken hold of the highest faculties of their nature, and was working with them according to His own will. Brethren, this is what we must be, if this mighty Empire is to be moved through us. But to be this, the throne of grace must be our refuge—the secret place of the most High must be our daily and hourly habitation. We must *take time* to become intimately acquainted with God; we must *take time* to become filled with His power; we must *take time* to be holy. May God help us during the days of this conference to wait upon Him in earnest persevering prayer! Let us put our desires into one heart-felt petition for a baptism of the Holy Ghost, and not cease to present it until we have prevailed. So Elijah prayed; he threw himself on the ground, resolved not to rise again till his request was granted. So Jacob WRESTLED with the angel. So Daniel set his face unto the Lord his God. So the disciples continued with one accord in prayer and supplication.

Extracts from Correspondence.

MR. PEARSE writes from Gan-k'ing, on July 11th:—"I reached here after a month's absence, and found all going on right. The two colporteurs whom I sent out before leaving home returned the same day I did. They had visited two hien cities, two or three towns, and a number of smaller places. Owing to the locusts, provisions are very dear, and consequently the poor are unable to buy books. Mr. Randle will (D.V.) visit Ch'i-chau and Ta-t'ung in a few days, as there are inquirers in both these stations who need looking after." A later letter mentions that Mr. Pearse had baptized four converts at Ch'i-chau.

MRS. PEARSE writes on August 15th:—"We do need your prayers very much, for we feel the Lord has given us great responsibilities in putting us into the position we are in here: only He can fit us for it, and we look to Him to do so. We are more and more thankful to Him for leading us to China; it is worth coming so far to learn the lesson of entire dependence on Him for everything, not to speak of the glorious privilege of telling of His love to those who know *nothing* of it.

"Miss Huberty and I have done a little visiting with our woman servant, who is I am happy to say a Christian. She cannot read, but I am now teaching her. I find her very slow in this, and my patience is often put to the test. In other things she is bright; she has an intelligent knowledge of gospel truth, and so she is a great help in speaking to the women. I hope she will make a good Biblewoman. Will you ask prayer for her, and also for the other Christians who are here for instruction and training—two young men, and one older man with his wife—that they may all be taught of the Lord. Mr. Pearse has a Bible-class with them daily. We are very desirous that some in this city besides those in our own household should be truly converted, and so witness for the Lord outside. Lately we have been praying much for this; will join us? There are one or two enquirers.

"We much want to see something done for the children, but the way is not plain. As a beginning, I am teaching my woman's child, who is thirteen years of age. May she be one of the first-fruits among the young! She takes great delight in learning hymns, and repeats what I tell her to the children round her home."

MISS CRICKMAY writes from Yang-chau, on June 8th:—"Thank you very much for your last remittance, received per Miss Huberty. The fact that it is the 'fruit of many prayers' makes it all the more precious; for it reminds us so of the watchful care of our ever living, ever loving Lord. Miss Horne is staying with me here, taking Miss Hughes' duties. The latter was really needing a change, and returned with Mrs. Baller for a little stay at Nankin. Miss Horne is getting on quite happily with the girls, and I am so pleased to have her here. How much we have to praise God for His goodness in answering prayer, and giving so much blessing at the Shanghai Conference! Surely it is the earnest of yet greater things!

"We were quite rejoiced by the glorious showers of rain that came down last night and this morning; more particularly because we had been very specially praying for it. We are asking for still more, if it be His will. We hear sad news of the sufferings of many through famine. But the spiritual famine is, oh! so much worse, is it not? And yet how slow we are to realise it! I think, however, that difficulty will not be felt so much by us by-and-by when we get more fully into work; for whenever I go out I get stirred up. I cannot help feeling that the Lord has helped me very much with the language, although just now I have not a great deal of time for study.

"We continually remember you in prayer, Mr. Taylor; also those who are travelling with you. It is so sweet to know that we are all serving under one Master—and such a Master, whose love is so gracious, so free, and so enduring!"

MISS HORNE writes from Yang-chau, on June 29th:—"You will be glad to hear God is making known His goodness and love to us, and we feel sure there is great blessing in store for us. It is so good to be able to rejoice in the Lord. I do feel His hand has led me here for good at this time. He has so

manifestly helped me; and Miss Crickmay is most helpful to me. She is truly devoted and unselfish.

"I have now been in Yang-chau more than six weeks, Miss Hughes being away at Nankin the last three. I have taken her duties with the children. On the whole they have given very little trouble; and I have been encouraged by seeing two of them decidedly improving. I have been greatly helped in this matter. When I undertook it I felt very doubtful as to how I should manage it; but I felt sure God would have me do it, so I looked to Him for strength for it, and He has not disappointed me. The girls are very fond of singing; some of them, even little ones, catch up the tunes very quickly; others remember the words more easily. They know seven or eight hymns now, and sing them nicely if they have any one to lead them. I prefer hearing them to the boys, who certainly think a *volume* of sound is the great thing."

MISS KNIGHT writes from Chin-kiang, on June 28th:—"Our living Lord sees and hears the tears and groanings of heart of His servants for the slowness of these poor heathen to accept and understand the matchless worth of Christ for them. 'Ambassadors for Christ' is a glorious and honourable position, but oh! do pray much that faithfulness to our Lord may be legibly imprinted on each day. Our seven dear children get on beautifully, so healthy and happy. We have had no sickness among them for a long time, which is such a comfort.

"Before going to the Conference I had reading and prayers with the girls and women every evening, and enjoyed it so much, though I had to make great preparations in the afternoon. I have not been able to do much visiting for the last few months, as I have an unsuitable woman, which is a great drawback. She knew nothing of the Gospel before coming here, and cannot read, though now she has lessons daily. I trust she is being won to Jesus: she says she sees the folly of worshipping idols, and that she believes and prays to Jesus every day. She applied for baptism three months since, but having so little knowledge she was, with propriety I think, deferred. I miss Lao-hang very much for visiting: she could help me so nicely in explaining all about the truth. The Lord can fit the woman I have, or provide me another when duties allow me to go out more regularly. Women continue to visit me pretty often. Do pray much for me! I long for souls and to be able to speak more plainly and in the power of the Spirit. I fear sometimes I get impatient inwardly, and depressed, because of the slowness and apathy of those I speak to."

"July 27th.—I want you to get very special prayer made for the poor women of Ching-kiang. I cannot express the sense of longing I have over them. 'When He saw the multitudes He was moved with compassion on them,' and surely we cannot fail to have in our measure these very feelings. The Spirit groans within me daily more and more over my poor heathen sisters, because of the devil's tremendous power, which, to his heart's content, if I may so speak, he sways *almost* unquestioned and unchecked. Poor creatures, they seem so mindless and unconcerned about all, except the present. And what can one do among so many thousands? And yet one tiny voice may do a great work, if always used in the power of the Holy Ghost, 'dwelling in the secret place of the Most High.' Oh that our God in His infinite mercy may awake *many* of His people at home to the tremendous need of China and of Chinese women! Surely there are many more whom God is calling to deny themselves, and come and serve Him here. And, oh, may it not be simply that the feelings of brethren and sisters being excited for the time shall lead them to offer themselves for the work; but I do pray that all who do so may be indeed such as have first tarried as it were in the upper room at Jerusalem, and then will they come forth to do God's mighty work.

"We have had measles among our children since I wrote you; four cases we have now, but all are progressing nicely, and we hope it may not spread further. Miss Desgraz and I are both well, although I feel rather enervated with the heat."

MISS TURNER, writing on July 7th, of a visit to Hang-chau, says:—"Besides many familiar faces, there were some who since our stay in Hangchau had been brought out of darkness into God's marvellous light. Some we missed, alas! they have grown cold and wandered away from Jesus and His people.

"Poor old Mrs. Dziu came and read to me. Although she can read very fairly in the New Testament, she was most anxious to

read the beginning of the primer. I tried to persuade her not to trouble about that *now*. However, she was firm, and at last told her reason: 'I have a daughter living some distance from here; if God preserves me, I should like to visit her and tell her about Jesus. I hope she will believe and want to learn to read. How can I teach her if I have forgotten the beginning myself?' Quite convinced, I told her I would help her all I could. May the Lord fulfil the desire of her heart! One day while reading she suddenly stood upright and asked God for help for Jesus' sake.

"We returned here on June 27th, and Mr. Taylor and Miss Wilson left us on July 4th for the Shao-hing out-stations, *en route* for T'ai-chau and Wun-chau. Our native pastor has been visiting the out-stations and met Mr. Taylor. God's blessing is manifestly resting on these stations; in all at the present time there are seventeen inquirers. May each one of them become a true disciple of our Lord and Saviour Jesus Christ!

"August 3rd.—Since I wrote to you, another child has been placed under my care; she is the daughter of Mr. Yiao, the evangelist at Hang-chau; so now I again have my eighteen scholars. May each one of them be taught of God, and live to His honour and glory!

"One evening this week, soon after prayers with my girls, I heard some one in the school-room sobbing, as though in real trouble. I went at once to see what was the matter, and found Sing-me crying bitterly. I asked Kyuih-ing if she knew what was the matter. She said, "Yes, Sing-me says the hymn we have just sung ('Begone unbelief, my Saviour is near') has made her think of her sins, and her heart is sad." I tried to point her to the Saviour, telling her He was waiting to forgive and receive; that He had promised, "Him that cometh unto Me, I will in no wise cast out." I got the Testament and told her to read with me "God so loved," etc.; "The blood of Jesus Christ," etc.; "If we confess our sins," etc. I then proposed that we should pray, and we knelt together: I prayed, and she followed. It was literally crying to God. When we rose, I found that some of the other children had come in (the younger ones had gone to bed). They looked as though their hearts were also touched. I spoke to them one by one, and asked them to close with Jesus at once, I then said, "Had we not better pray again, and ask Jesus not only to save Sing-me, but Cü-vong, Æ-li, and the others also?" We prayed, and then, while still kneeling, sang a Gospel hymn. I noticed that Sing-me joined most heartily. I trust that she is now resting in Jesus. She seems happy and bright. Æ-ling too is, I feel sure, resting in Jesus, and looking to Him not merely to save her from the punishment of her sins but from the sin itself. She does not care for rough play as some of the little ones do, but often sits by herself quietly reading. I think His mark is on her forehead. My work is a happy one. May the blessing of the Lord rest richly upon it!"

MISS MURRAY writes from Shao-hing, on July 5th:—"Of late we have been visiting more in the outskirts of the city, and are generally very well received. We have now many open doors where we can count on finding a welcome, and at least a patient hearing. Last week two women asked us to teach them to pray. We are deeply interested in the case of a very old woman to whose house we believe we were providentially led. She seems astonished to think that our God should pity her. The first time we saw her she was suffering from the effects of a fall, and at a little touch of sympathy she wept; we read to her of the land where they weep no more, and told of Jesus. The poor thing seemed to be soothed before we left, and I need not tell you that we returned soon. She then told us that she 'had been continually beseeching our God,' and asked us if He would hear her though she was lying in bed. She is entirely confined to bed now. The last time we saw her she said that 'she was so pleased with our God, and would be glad to go to heaven; but, she added mournfully, 'I am not worthy.' I had not heard such an expression since I came to China: it is a sweet sound if coming from a helpless, weary heart just ready to cast itself on the 'Mighty to save.' I do hope and pray that this poor weary one may really trust Him who came on purpose to save the unworthy. I find it easy to win them to myself; but that is nothing if they are not won for Him. Yesterday, Miss Wilson said to a woman, 'Do you know that God loves you?' She replied, 'I know that Miss Murray loves us.' They are ready to believe in a tiny little bit of human love, but cannot realise the great love of

God. You will, I am sure, join us in prayer for the breathing of the life-giving Spirit on these dry bones. I feel very hopeful; *His promise cannot fail.*"

MR. WILLIAMSON will shortly remove from T'ai-chau, to assist Mr. Crombie with his growing work. If suitable premises can be obtained, he will reside at Fung-hwa.

MR. WILLS writes from T'ai-chau on July 4th:—"I often think of the happy Saturday afternoon prayer-meetings at Pyrland Road, which once it was my privilege to attend. Though now not able to be present with you in body, I am often with you in spirit, praying that God's blessing may be realized by all assembled to seek His blessing on us out in this benighted land. I am now better, though still weak, which makes me feel the heat very trying. I am able to do little yet for the Master. Mr. Rudland has given me the Saturday evening prayer-meeting with a short address to the Christians. I have also commenced holding a little homely meeting with the Christians and inquirers every Sunday evening. We have a short exposition, followed by several prayers for God's blessing on the labours of the day, on this empire, and on His word proclaimed in other lands. After the Sunday afternoon service we hold a kind of conversational meeting, when we often have even more than at the service itself. I try to get one or two alone by myself, and have a talk personally with them. At present my vocabulary is very limited and my idiom far from perfect; so I have to speak in broken and feeble sentences.

"Sometimes when I have felt able I have gone out in the cool of the evening by the wayside, where we meet with many to whom we give tracts, saying a few words and sometimes selling books. I do pray that the Lord will indeed bless these feeble efforts, and help me soon to freely preach Christ in this language.

"I must confess I do miss much the happy communion of saints, more especially on the Lord's day; but though I feel how unworthy I am of being an ambassador for Christ among the heathen, I thank Him for the joyful privilege, and if He gives me the honour and joy of leading souls to Himself, I shall rejoice to have relinquished any earthly comforts for such an abundant reward. I feel the great need we have out in this land, surrounded by sin and idolatry is to live very near to God. It is true that work among the heathen looks somewhat different at home to what it does out in the field. Sometimes after the message of grace in the glad news of a Saviour for them has been spoken with much earnestness, which one might think would make them leap for joy, they seem to go away, and return to their miserable idolatrous state as if they had never heard of a true living God."

Since the above was written we hear that Mr. Wills has had the joy of baptizing two converts at Sien-kiü, in conjunction with the native pastor, Mr. Liu.

MISS TYLOR has, we are thankful to learn, safely reached Rangoon, and met with much kindness there.

MR. TAYLOR writes from Wun-chau, on August 13th:—"I left T'ai-chau on August 3rd and reached Dien-tsi on August 4th, Saturday. There we spent the Lord's day, baptizing 11 persons (*i.e.*, Mr. Rudland baptized them), and taking the Lord's supper with between 30 and 40 native Christians. Ten or eleven other candidates were examined by Mr. Rudland, but were deferred. On March 6th, we went on to Yiang-fu-miao, spent part of the day there, and had a service with the native Christians, reaching T'ai-ping-Hien on Tuesday morning. There we spent a few hours, having a service with the converts, and set out again for Kōng-ô, where we engaged a junk for Wun-chau. Wind and tide favouring we left almost at once, and after an unusually good run arrived on Wednesday morning.

"Yesterday two members who had been suspended were restored, and two men were baptized. The members from the country many of them came in, so there were 19 native Christians partook of the Lord's supper. To-morrow I suppose we shall visit the out-stations, and examine some candidates who are unable to come in to the city.

"I have tidings of the arrival of Messrs. Landale, Clarke, and Fische, at Kwei-yang, on June 27th; all were well. The two latter were leaving for Kwang-si, on July 4th. Mr. Turner has been back from Shan-si, and has returned *via* Tien-tsin. Mr. and Mrs. Judd have had better health this summer than any year before. Here the weather is cool, and all are well."

CONSPECTUS OF PROTESTANT MISSIONS IN CHINA IN 1874:

Showing the Number of Missionaries at each Station, and the Societies to which they belong.

PROVINCE	POPULATION	Kwang-tung. 19½ Millions.	Foh-kien. 15 Mills.	Cheh-kiang. 28 Millions.	Kiang-su. 34 Mills.	Shan-tung. 29 Mills.	Chih-li. 28 Mills.	Hu-peh. 24½ Mills.	Kiang-si. Kiang-kiang. Gan-hwuy.	TOTAL NUMBER OF MISSIONARIES. (including 30 absent.)	
ALPHABETIC LIST OF MISSIONS.	STATIONS (39).	1. CANTON. 2. Fat-shan. 3. HONG-KONG. 4. Si-long. 5. Si-on. 6 Cong-loh. 7. Fu-mun. 8. Fuk-wing. 9. Long-hao. 10. SWATOW. 1. AMOY. 2. Ta-kao. 3. Tai-wan fu. 4. FU-CHAU. 1. NING-PO. 2. Hang-chau. 3. Shao-hing. 4. Ning-hai. 5. Tai-chau. 6. Wan-chau. 1. SHANG-HAI. 2. Su-chau. 3. Chin-kiang. 4. Nan-kin. 1. TUNG-CHAU. 2. Chi-fu. 3. Tsi-nan-fu. 1. PEKING. 2. Kai-gan. 3. Pao-ting-fu. 4. TIEN-TSIN. 1. HAN-KOW. 2. Han-yang. 3. Wu-chang. 4. Wu-sueh. 5. Kwang-chi. 1. KIU-KIANG. 1. GAN-KING. 1. GAN-HWUY.	1	1	1	1	1	1	1		
American.											
1. Baptist Missionary Union	- - - - -	- - - - -	- - - - -	3	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	3	
2. Baptist Mission (Independent).	- - - - -	- - - - -	- - - - -	12	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	12	
3. Board of Commissioners for Foreign Missions.	- - - - -	- - - - -	- - - - -	6	- - - - -	- - - - -	5	6	6	27	
4. Methodist Episcopal Church (South).	- - - - -	- - - - -	- - - - -	- - - - -	12	- - - - -	- - - - -	- - - - -	- - - - -	12	
5. Methodist Episcopal Mission.	- - - - -	- - - - -	- - - - -	9	- - - - -	- - - - -	- - - - -	1	- - - - -	25	
6. Presbyterian Mission (North).	10	- - - - -	- - - - -	4	2	- - - - -	3	4	1	36	
7. Protestant Episcopal Mission.	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	2	- - - - -	1	- - - - -	10	
8. Reformed Dutch Mission	- - - - -	- - - - -	1	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	4	
9. Seventh Day Baptist ...	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	1	- - - - -	- - - - -	- - - - -	1	
10. Southern Baptist Convention.	4	- - - - -	- - - - -	- - - - -	- - - - -	1	- - - - -	4	1	10	
11. Southern Presbyterian ...	- - - - -	- - - - -	- - - - -	4	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	8	
12. United Presbyterian ..	1	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	1	
13. Woman's Mission	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	2	- - - - -	- - - - -	2	
British.											
14. Baptist Mission	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	1	- - - - -	- - - - -	- - - - -	1	
15. British and Foreign Bible Society.	- - - - -	- - - - -	- - - - -	- - - - -	2	- - - - -	- - - - -	- - - - -	- - - - -	2	
16. China Inland Mission ...	- - - - -	- - - - -	- - - - -	4	1	1	2	2	5	22	
17. Church Missionary Society	- - 2	- - - - -	- - - - -	2	3	3	- - - - -	1	- - - - -	17	
18. London Missionary Society	2	2	- - - - -	4	- - - - -	2	- - - - -	4	- - - - -	20	
19. Methodist New Connexion	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	3	- - - - -	3	
20. National Bible Society, (Scotland).	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	1	- - - - -	- - - - -	- - - - -	1	
21. Presbyterian Mission (English).	- - - - -	- - - - -	5	6	3	2	- - - - -	- - - - -	- - - - -	16	
22. Society for the Propagation of the Gospel.	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	2	- - - - -	- - - - -	- - - - -	2	
23. United Methodist Free Church.	- - - - -	- - - - -	- - - - -	2	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	2	
24. United Presbyterian Church (Scotland).	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	3	- - - - -	- - - - -	- - - - -	3	
25. Wesleyan Missions... ..	9	1	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	4	2	1	18
Canadian.											
26. Canadian Presbyterian ...	- - - - -	- - - - -	1	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	1	
Continental.											
27. Evangelical Missionary Society of Basle.	- - 4	1	1	4	- - - - -	- - - - -	- - - - -	- - - - -	- - - - -	10	
28. Rhenish Missionary Society	1	- - - - -	3	1	1	- - - - -	- - - - -	- - - - -	- - - - -	6	
Unconnected.											
29. Unconnected with any Mission.	- - - - -	- - - - -	- - - - -	1	1	- - - - -	2	- - - - -	- - - - -	4	
Total Number of Missionaries in Stations.	27, 1, 8, 1, 1, 4, 3, 1, 1, 8	14, 3, 3, 17	17, 10, 7, 1, 1, 2	17, 8, 7, 4	14, 12, 1	24, 6, 1, 10	9, 1, 6, 1, 1	9	1	262	
Totals: in Provinces ...	55	37	38	36	27	41	18	9	1	262	

N.B.—New-chwang, in Manchuria (not included in China Proper), has also two Irish Presbyterian Missionaries and one Scottish United Presbyterian Missionary. This station, with the foregoing 38, makes 39 stations in the whole empire.

"Go ye into all the world, and preach the Gospel to every creature."

Mark xvi. 15.

CHINA INLAND MISSION.

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THE CHINA INLAND MISSION was formed in 1865.

Its simple object is by the help of God to carry into every province of China the glad tidings of His love in giving His only begotten Son to be the Saviour of the world.

It is Evangelical and unsectarian in its character,* embracing members of all the leading denominations of Christians.

The need for its existence is shown by the spiritual destitution of China, which has not yet one Missionary to a million of its people.

More than fifty stations or out-stations† have been opened, in all of which there are either Missionaries, or resident native labourers.

The present staff of the Mission consists of—41 Missionaries (18 of whom are married), and 98 Native Helpers, viz.:—11 Native Pastors, 36 Evangelists, 35 Colporteurs, 8 Bible-women, 4 Schoolmasters, and 4 Chapel-keepers.

Of these, four senior and fourteen junior Missionaries have been designated to the special work of commencing evangelistic operations in the nine provinces of Western China hitherto without resident Protestant Missionaries. A station has been opened at Bhamo, near the Burmo-Chinese frontier, and Missionaries are preparing to enter China from this point.

The Missionaries and Native Helpers are supported, and the rents and other expenses of Mission premises, schools, &c., are met, by the contributions sent in by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China.

In the case of a donation or a part of it being intended for the personal use of any member of the Mission, or for any particular branch of the work, it is requested that this may be stated very clearly.

All Donations to be addressed to Mr. Hill, Hon. Sec., at 6, Pyrland Road, London, N. Post Office Orders payable to Richard Harris Hill, at the General Post Office. It is respectfully suggested that for greater safety Post Office Orders, where practicable, should be used in sending even small sums.

A Meeting for Prayer for China is held every Saturday at 4 p.m., at the residence of J. Hudson Taylor, 6, Pyrland Road, Stoke Newington Green, N.

* See "The Work of the China Inland Mission," page 43 "CHINA'S MILLIONS," for April, 1877. Price One Penny. See also the Speech of the late Hon. and Rev. B. W. Noel, page 111, "CHINA'S MILLIONS," for March, 1876. Price One Penny.

† See Table of Stations. "CHINA'S MILLIONS," December, 1877. Price One Penny.

Table of the Stations of the CHINA INLAND MISSION, with the Names of the Labourers, Foreign and Native. Corrected to August, 1877.

Capitals of Provinces are printed in *Italic Capitals*, of Prefectures in *Roman Capitals*, of Counties in *Small Capitals*; the other Stations are *Market Towns*.

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS.	MISSIONARIES.
I.—Cheh-kiang Province, N. <i>Hang-chau Prefecture.</i>				
1. HANG-CHAU	Capital of Province, 120 miles N.W. from Ning-po. Population about 400,000.	Nov. 1866	Wōng Læ-djūn, P. Mr. Nyiing, P. Yao Si-vu, C.	<i>Superintended by Wong Læ-djūn.</i>
2. Kōng-deo	River Port, 2 miles S. of Hang-chau.	1868	Mr. Ch'ūn, E.	
3. YU-HANG	District City, 30 miles W. from Hang-chau.	Mar. 1874	Tsiang Liang-yūng, P. U. Veng-meo, C.	
<i>Hu-chau Prefecture.</i> 4. GAN-KIH	District City, 50 miles N.W. from Hang-chau.	1871	Kao Ziao-gyi, E.	
II.—Cheh-kiang Province, W. <i>Kin-chau Prefecture.</i>				
5. KIU-CHAU	Prefectural City, 170 miles S.W. from Hang-chau.	April 1872	Wōng Teng-yūng, E. 'O Ah-ho, E. Ts'a Si-vu, C.	Mr. and Mrs. Douthwaite.
6. KIN-HWA	Prefectural City, 130 miles S. from Hang-chau.	1875	Mr. Li, E.	
7. LAN-K'I	District City, 130 miles S. from Hang-chau.	1871	Loh Ah-ts'ih, E.	
III.—Cheh-kiang Province, E. (1st E. Mission District.) <i>Shao-hing Prefecture.</i>				
8. SHAO-HING	Prefectural City, 104 miles N.W. from Ning-po.	Sept. 1866	Tsiang Siao-vong, P. Van Yūō-dōng, C. Mrs. Yang, B. Sæn-kwu-tsia, B.	Mr. and Mrs. Meadows. Miss Turner, Girls' School. Miss Murray.
9. BING-SHŪ	A new out-station.	1875	Mr. Vong, E.	
10. Tsōng-kō-bu	Town on Dzao-ngo River, 45 miles S.E. from Shao-hing.	1873	Mr. Zi, E.	
11. Sien-ngæn	Village on Dzao-ngo River, 60 miles S.E. from Shao-hing.	Dec. 1873	Mr. Nyien, E.	
12. SHING-HIEN	District City, 72 miles S.E. from Shao-hing.	July 1869	Mr. Sing, E. Chū Siao-t'u, Ch.	
13. YIH-Kō-CHŪEN	A new out-station.	1877	<i>Visited weekly by Mr. Sing.</i>	
14. Mō-kō	Market Town, near Shao-hing.	1875	Li Kwe-yūng, C.	
15. DōN-DEO	A new out-station.	1876	Li Kwe-yūng, C.	
16. SIN-CH'ANG	District City, 85 miles S.E. from Shao-hing.	June 1870	Væn Kwōng-pao, E. Mrs. Li, B.	
17. SIAO-SHAN	District City, 10 miles S.E. of Hang-chau.	Jan. 1867	Tsiu Uong-yiang, E. Mrs. Tsiu (2nd), B.	
<i>Ning-po Prefecture.</i> 18. NING-PO	Prefectural City, 120 miles S.E. from Hang-chau.	June 1857	Mr. Chū, P. Mrs. Tsiu, Senr., B. Jū-i, Ch.	<i>Superintended by Mr. Meadows.</i>
19. K'ong-p'u	Village, 3 miles E. from Ning-po.	1865	Wōng Kw'e-kwun, E.	
20. Lih-dzō	Town, 6 miles S. from Ning-po.	1870	Wōng Vi-jing, C.	
IV.—Cheh-kiang Province, E. (2nd E. Mission District.) <i>Ning-po Prefecture continued.</i>				
21. FUNG-HWA	District City, 40 miles S. from Ning-po.	May 1866	Mr. Væn, P. Mrs. Væn, B. Mr. Dong, E.	Mr. and Mrs. Crombie. Mr. and Mrs. Williamson.
22. Ky'i-k'eo	Town, about 15 miles from Fung-hwa.	1873	Fōng Neng-kwe, E.	
23. 'O-z	Village, 20 miles from Fung-hwa.	1862	Wōng Kyūo-yiao, E.	
<i>T'ai-chau Prefecture.</i> 24. Siao-wong-miao	Town, 50 miles S. from Ning-po.	1875	Zi Ching-djūn, C.	
25. Si-tien	Market Town, 55 miles S. from Ning-po.	Feb. 1874	Liu Si-yūng, C.	
26. NING-HAI	District City, 70 miles S. from Ning-po.	Jan. 1868	Tsiang Ping-hwe, E. Mrs. Shih, B.	
27. T'ien-t'ai	District City, 110 miles S. from Ning-po.	1873	Shih Da-tseng, E. Tsiang Hyū-z, B.	
V.—Cheh-kiang Province, E. (3rd E. Mission District.) <i>T'ai-chau Prefecture continued.</i>				
28. T'AI-CHAU	Prefectural City, 140 miles S.W. from Ning-po.	July 1867	Mr. Liu, P. Tsiang Yūōng-kao, E.	Mr. and Mrs. Rudland. Mr. W. A. Wills.
29. Ky'i-ō	Temple in a Town, 25 miles E. from T'ai-chau.	1873	Koh Yih-djūn, E.	
30. SIEN-KU	District City, 30 miles W. from T'ai-chau.	Jan. 1874	Loh Kyiing-sih, E. Tsiang Bē-nyū, C.	
31. HWANG-YEN	District City, 20 miles S.E. from T'ai-chau.	April 1859	Wōng Yi-hying, C.	
32. Dien-tsi	Temple, 30 miles S.E. from T'ai-chau.	1873	Ling Tsiāo-sōng, C.	
33. YANG-FU-MIAO	Town near Dien-tsi.	1876	U. Djūn-yiao, E.	
34. T'AI-P'ING HIEN	District City, 50 miles S.E. from T'ai-chau.	Jan. 1874	Tsiang Liang-gwe, P.	

TABLE OF STATIONS—continued.

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS.	MISSIONARIES.
VI.—Cheh-kiang Province, S. Wun-chau Prefecture.				
35. WUN-CHAU	Prefectural City, 240 miles S.W. of Ning-po.	Dec. 1867	Yang Sin-sang, E. Seung Shü-nyü, S.	Mr. and Mrs. Stott (absent). Mr. and Mrs. Jackson. Miss Wilson.
36. Doug-ling	Village, with several converts and about 20 persons interested.	1875	Tsin Dien-ky'ing, E.	
37. P'ING-YANG	District City, S. of Wun-chau.	1874	Kyung Tsing-sæn, C. Liang Z-nyün, C. Liang Si-vu, Ch.	
VII.—Kiang-su Province.				
38. NAN-KIN	Capital of Province, former capital of the Empire. Population about 500,000.	Sept. 1867	P'un Si-vu, C. Wóng Jü-sung, C.	Mr. and Mrs. Baller. Miss Hughes.
39. CHIN-KIANG	Prefectural City, about 215 miles up the Yang-tse-kiang. Population about 150,000.	Jan. 1869	Tsiang Soh-liang, P. Lo Si-fu, C.	Miss Desgraz. Miss Knight.
40. YANG-CHAU	Prefectural City, about 12 miles N. from Chin-kiang. Population about 360,000.	June 1868	Mr. Chang, E. Mr. Loh, S.	Miss Crickmay. Miss Horne.
41. NORTH T'AI-CHAU	District City, 30 or 40 miles E. from Yang-chau.	Feb. 1873	Yiao King-fu, C. Youg Yeng-siu, C.	
42. TS'ING-KIANG-P'U	District City, 100 miles N. from Yang-chau. Population, 30,000.	Dec. 1869	Li Cheng-wan, C. Ch'eng Si-fu, C.	
VIII.—Gan-hwuy Province.				
43. GAN-K'ING	Capital of the Province, about 400 miles up the Yang-tse-kiang.	Jan. 1869	Chu Siu-seng, P. Hu Teh-yuen, C. Chang Si-fu, C.	Mr. and Mrs. Pearce. Mr. Randle. Miss Huberty.
44. CH'I-CHAU	Prefectural City, S.E. from Gan-k'ing.	Oct. 1874	Mr. Hsü, E.	
45. Ta-t'ung	Large business Town, on the Yang-tse-kiang.	June 1873	C'eng Yuug-i, P. Wu C'eng-mei, C.	
46. T'AI-P'ING FU	Prefectural City, N.W. from Nan-kin.	Sept. 1874	Li Ming-hai, C. Mr. Yü, C.	
47. WU-HU	District City and large emporium, on the Yang-tse-kiang.	Mar. 1873	Mr. Han, E.	
48. NING-KWOH	Prefectural City S. of T'ai-p'ing fu.	Dec. 1874	Mr. Long, C. Tai Si-fu, C.	
49. HWUY-CHAU	Prefectural City, in S.E. of Gan-hwuy.	1875	Wu Ch'eng-tsan, E.	
IX.—Kiang-si Province.				
50. KIU-KIANG	Prefectural City, about 500 miles up the Yang-tse-kiang (the itinerant work has extended to upwards of 100 cities and towns in the province).	Dec. 1869	Mr. Ts'ai, E. Mr. P'en, C. Wang Kin-yueu, Ch.	Mr. & Mrs. Cardwell (absent). Visited by Mr. Judd.
51. Ta-ku-t'ang	Large Town, on the Po-yang Lake.	July 1873	Lo Gau-fuh, E.	
X.—Hu-peh Province.				
52. WU-CH'ANG	Capital of Province, 650 miles up the Yang-tse-kiang.	June 1874	Chang Sien-seng, E.	Mr. and Mrs. Judd. Mr. and Mrs. E. Fishe.
53. I-CH'ANG	Prefectural City, 300 miles above Wn-ch'ang.	1876	Mr. Hiong, E. Wang Cheng-shu, E.	
XI. Kwei-chau Province.				
54. KWEI-YANG	Capital of Province.	1877	Yiao Si-fu, C.	Mr. J. F. Broumton.
XII. Burmah.				
55. Bhamo	Basis for working Yunnan.	1875		Mr. H. Soltau, Mr. Adams, Medical. T. P. Harvey, L.R.C.P. and Mrs. Harvey (absent).

UNOCCUPIED PROVINCES.

Name of Province.	* Comp. Area.	Pop. in Millions	Work of C.I. M. commenced.	Missionaries itinerating, accompanied by native helpers.	Name of Province.	* Comp. Area.	Pop. in Millions	Work commenced.	Missionaries itinerating, accompanied by native helpers.
1. Kan-suh ..	3	16	Dec. 1876	MR. GEO. KING. MR. G. F. EASTON.	6. Yun-nan ..	3½	8	1877	MR. McCARTHY. MR. STEVENSON (designated)
2. Shen-si ...	1½	14½	Sept. 1876	MR. CHAS. BUDD. MR. GEO. PARKER.	7. Kwei-chau	see 54	above		
3. Shan-si ...	1½	15½	Nov. 1876	MR. J. J. TURNER. MR. F. JAMES.	8. Hu-nan ..	2½	25½	June 1875	MR. JUDD & his helpers; MR. E. FISHE & MR. CLARKE have itinerated in this province.
4. Ho-nan ..	2	25½	April 1875	MR. M. H. TAYLOR. MR. GEO. W. CLARKE.	9. Kwang-si	2½	10½	1877	MR. E. FISHE, <i>pro tem.</i> MR. G. W. CLARKE, <i>pro tem.</i>
5. Si-ch'uen ..	5½	27	April 1877	MR. J. CAMERON. MR. GEO. NICOLL.					

TOTALS—Mission Districts, 12; Stations and Out-stations, 55; Native Helpers, 86; Missionaries, married 18, single 23; Boarding Schools, 6.
 ABBREVIATIONS—P, Pastor; E, Evangelist; C, Colporteur; S, School-teacher; B, Bible-woman; Ch., Chapel-keeper.
 * Area as compared with Scotland.

CHINA'S MILLIONS.

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